



The Improvement Era

April 1959

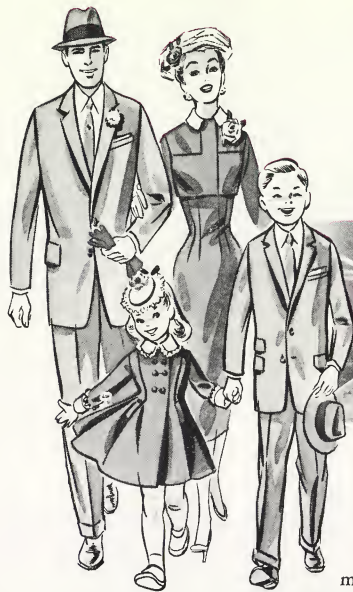
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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

Bacteria

Bacteria live in the bottom of the ocean at depths of 6 miles. The Galathea Expedition took samples of mud from the ocean floor of the Philippine Trench in the Pacific Ocean. With great care to prevent outside bacteria getting into the samples, some of the mud was added to cylinders containing sea water, peptone, and yeast, placed under a pressure of 1000 atmospheres and a temperature of 37.4° Fahrenheit. The bacteria multiplied in great numbers, but they would not grow at the pressure of one atmosphere.

Earth's Magnetism

Dr. Walter M. Elsasser has pointed out that there have been numerous reversals in direction as well as magnitude, in the earth's magnetic field, perhaps hundreds of times in earth's history. This seems to confirm the "dynamo" theory of the earth's magnetism in which fluid masses of molten iron, as they move, produce electric currents similar to an electric generator with its associated magnetic field.

Bees

Max Renner, zoologist of the University of Munich, has found that bees are able to tell the passage of 24 hours by some internal means independent of the night and day cycle. The discovery was made by shifting bees back and forth from Paris to New York.

Barnacles

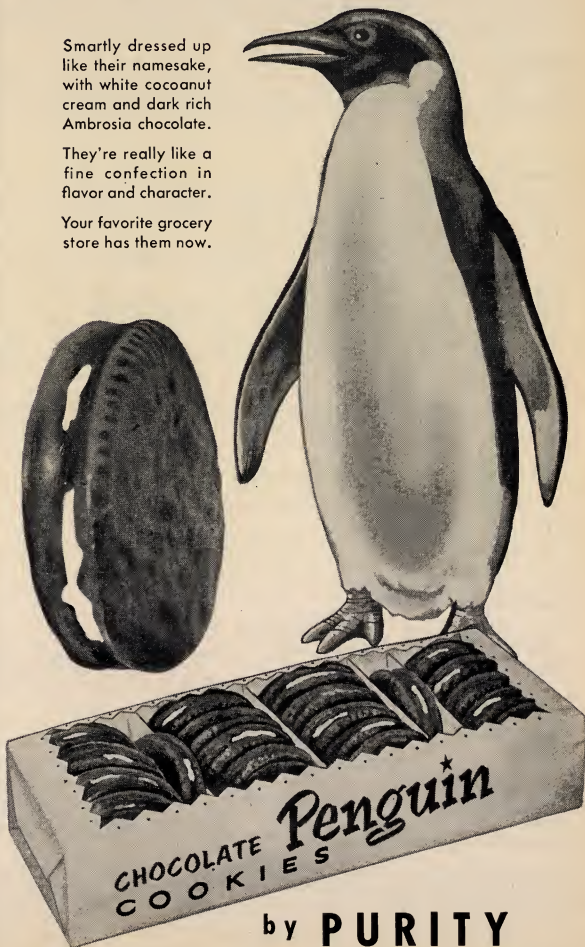
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Contents for April 1959

Volume 62, Number 4

Church Features

The Editor's Page: Toward Perfection, <i>President David O. McKay</i>	222
Your Question by <i>President Joseph Fielding Smith</i> does not appear in this issue because of his extended tour in the Pacific area. It will be continued in the May issue.	
Kangaroo Court—Part II, <i>Hugh W. Nibley</i>	224
The Lord's House (Insert)	256 to 265
The Church Moves On, 220; Melchizedek Priesthood: <i>Reactivation through Temple Work</i> , 266; The Presiding Bishopric's Page, 268.	

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Ward Teachers, Music Committees, Department of Education, and other agencies of the Church of Jesus Christ of Latter-day Saints.

Special Features

Leadership Development: The Blueprint, <i>Sterling W. Sill</i>	232
Men with a Message, <i>A. Theodore Tuttle</i>	234
The Western Standard, <i>Jerrold L. Newquist</i>	238
"... Go to the House of Prayer . . ." <i>Marba C. Josephson</i>	240
So you want to build? <i>John H. Vandenberg</i>	243
Labor Missionaries, <i>W. B. Mendenhall</i>	247
Our Church Architectural Development, <i>Harold W. Burton</i>	252
The Value of Individual Testimony, <i>Sussette Andrus</i>	272
The Spoken Word from Temple Square, <i>Richard L. Evans</i>	294, 304, 310
So That's What Boys Are Made Of, <i>W. Cleon Skousen</i> , will be continued in the May issue.	

Exploring the Universe, *Franklin S. Harris, Jr.*, 209; These Times, *Soviet and American Medical Education: Some Comparative Aspects*, *G. Homer Durham*, 212; Letters and Reports, 216; Inspirational Thoughts, 227; Music in the Air, 231; The Church Spire, *Ethel Hopper*, 271.

Today's Family: *Florence B. Pincock*

A New Hat from a Pot of Beans	302
Bride's Corner	309
The Last Word	312

Stories, Poetry

From the Wild Olive, <i>Jeanette Decker</i>	228
The Talisman, <i>Nell Womack Evans</i>	236
Poetry	276, 280, 282, 284, 294, 308, 311

ART AND PHOTO CREDITS:

Cover, *John N. Clawson*
 John Davenport, 222, 235
 Walt Lillian, 222
 Dave Burton, 235, 237
 Ernst Wittke & Lorry Rytting, 240-245, 284, 285
 Ernst Wittke & Dale Kilbourn, 302
 Ed Maryon & Dale Kilbourn, 302
 Ralph Reynolds, 271
 Ed Maryon, 231
 Jerrold Newquist, 238, 239
 Church building committee, 247-251, 253-265
 Jane Swensen, 228
 Virginia Sargent, 237
 Lorin Wiegels, 306
 Armstrong Roberts, 212

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THE COVER:
 Architect John N. Clawson's drawing of the chapel of the Mill Creek Eighth Ward, south of Salt Lake City, begins our Church buildings issue. For additional black and white color pictures as well as articles, see section beginning on page 240.

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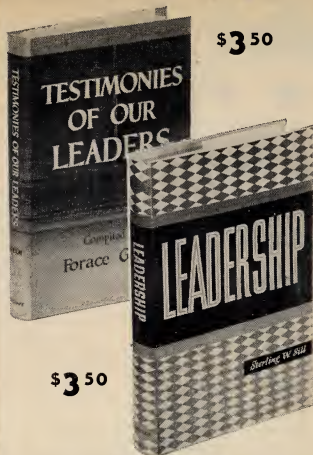
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These Times



Soviet and American Medical Education

Some Comparative Aspects

by Dr. G. Homer Durham

The nature and quality of medical education is a matter of constant concern to thoughtful people. Recent developments abroad lend additional interest to those who feel deeply about medical education in their own land. "Medical Education in Soviet Russia" is the title of a recent article by Dr. Arnold Starr of the Department of Neurology, Boston City Hospital, Boston, Massachusetts,¹ and associated with the medical school of Harvard University. In December, 1955, the National Science Foundation published Nicholas DeWitt's study, *Soviet Professional Manpower*. (Reviewed in 1956 in this column.) *Soviet Professional Manpower* demonstrated (before Sputnik) that production of physicians and surgeons, like other scientists in the Soviet Union, was now equal to or exceeding the supply produced in the United States. The report further contrasted the two systems as follows: "Our program [U.S.] of medical instruction in clin-

ical subjects is probably based on more modern methods and is perhaps somewhat more extensive, especially if the internship requirement is considered, a requirement which does not exist in Soviet medical education." Further, the Soviet internship appears to last "only about 16 weeks during the entire six years of training, and is certainly quite inadequate for a physician's training."²

The 1955 report concluded that "as far as the range and coverage in special medical subjects is concerned, perhaps training in the two countries is comparable, but in view of all the other reservations, the Soviet Professional Certification as physician [Vrach] appears to be somewhat below our M.D. degree."

Dr. Starr's publication appeared in the December 1958, issue of the *Journal of Medical Education*. It is based on a visit to the Soviet Union during the summer of 1956 and subsequent study, stimulated by his observation of medical schools, hospitals, (Continued on page 295)

¹The *Journal of Medical Education*, Vol. 33:827-836, December, 1958.

²*Soviet Professional Manpower*, 1955, p. 132.



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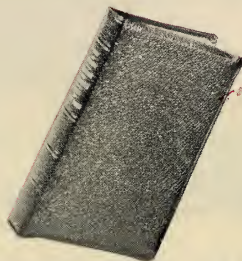
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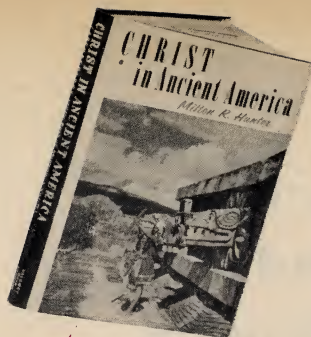


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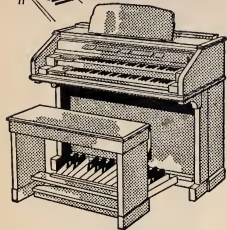
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Letters and Reports

SCOUT TROOP REUNION



Scouts of old Troop 35, which flourished between 1913-22 on the east side of Salt Lake City under the direction of Scoutmaster Tom S. Green held a reunion recently at which Brother Green was given a plaque engraved "To the greatest Scoutmaster in the world." His Scouts came from Washington, Idaho, California, Arizona, Nevada, and Utah to attend the reunion. Letters were read from other old Scouts now in Arlington, Virginia; Teheran, Iran; and Bonn, Germany. The names of ten who were these Scouts, but have passed away, were also on the plaque.

In the photograph, first row: left to right: Jack Coffin, Allan Randall, Clyde Fagergren, Melvin Lundberg, Alton Melville, Harold Geertsen, Joseph Geertsen. Second row: Delbert Warren, Alton Paulsen, Elmer Johnson, Rudolph C. Bjorn, D. E. Hammond (state senator), Tom S. Green (Scoutmaster), Nicholas C. Morgan, Sr. (who gave the plaque), Lester Dangerfield, Harry Russell, Glen Poulton (Assistant Scoutmaster). Third row: Chester Dowse, Adrian Walsh, Scott Varley, William Green, Aldan Olsen, Gene Hawks, Arthur Folkerson, Malcolm Redmond.

BEEHIVE SERVICE PROJECT



Here is a Christmas service project that went halfway around the world! The Beehive girls of the Union Third Ward, East Jordan (Utah) Stake, made neckerchiefs for the Tulao, Samoa, Scout troop. In the first picture, front row, left to right: Jean Walker, Linda Sharp, Kath-

leen Burgon. Second row: Pat Johnson, LaVel Maynard, Amy Yamishiro, Linda Mangum. Third row: Jane Jeppson, Diane Chavez, Becky Pierce, Kathleen Hepner. In the second picture: First row: Faafea Tuteseina, Puava Tuteseina, Va Afemata. Second row: Paepaega Faatafuna, Fealofani Afemata, Uitimela N. Lealao, Mekiafa Vaifana. Third row: Ioane Faatafuna, Vaimasima Vaifana, Sefo Peteru, Iareto Tapopo, and Leafitisi Satele, the Scoutmaster. The Beehive girls worked under the direction of Betty Gotberg and Ethel Wilson, Beekeepers; the neckerchiefs were presented to Troop 2, Alao, Tutuila, American Samoa, by Elder Tracy Wilson who had been in charge of organizing this LDS Scout troop with the aid of Vaimasima Vaifana.

SILVER GLEANER AWARDS



These eight girls from Provo Second Ward, West Utah Stake, have received their Silver Gleaner awards. From left to right: Jerrie Sorenson Packrell, Mary Dawn Harward, Arleen Harding, Carolyn Williams, Colleen Williams, Geri Jones, Seloma Cluff, and Mary Lee Thatcher. At the far right is Julaine Pons, the ward Jr. Gleaner leader.

Whitehorse, Yukon, Canada

Gentlemen:

Recently I happened across the May 1957 issue of your magazine. Be assured it was a great source of strength and encouragement for me.

Possibly you would be interested in knowing to what extent your fine magazine reaches the far corners of the world.

In this case it was at Alert, a small weather station on the northern tip of Canada's Ellesmere Island, 450 miles from the North Pole, the world's northernmost inhabited spot. I feel quite sure the magazine has gone as far north as it can go for the near future.

I do not know who was responsible for your magazine being in this isolated spot, but I shall be everlastingly grateful to my unknown benefactor who saw fit to send the Era to "the top of the world."

Yours very cordially,

G. D. Johns, Lac, Royal
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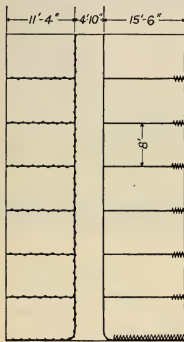
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LONG BEACH STAKE GIRLS ACHIEVE

Long Beach (California) Stake recognizes with honor Kathleen Lybbert Rensel of Long Beach Sixth Ward, and Kay Fowkes of the Compton First Ward for each having a one hundred percent attendance record at Sunday School, Sacrament meeting, and MIA for five years. Kathleen has been the sports director of her ward YWMIA, and Kay is the MIA organizer of her ward. Long Beach Stake, as of August 31, 1957, had 46 one hundred percent girls on record—some thirteen percent of their enrollment.

Kingsville, Texas

Dear Editors,

We as missionaries really appreciate The Improvement Era out here in the field. We let one of our contacts borrow two of the issues that had a few articles in relation to one of our lessons. When she brought them back she said that she had read them both from cover to cover and had even tried a few of the meal suggestions. She said that it is the first magazine she has ever come across with such high morals and standards.

Faternally yours,

/s/ Elder Jay C. Hickson
Elder Wallace Nelson

Glenbrook, Connecticut

Dear Sir:

We just received the March issue of the Era, and I would like to congratulate you and all your staff on the fine job you always do. I am writing because of an experience which happened to me and my companion. I have been in the mission field for the past nine months. When I first arrived in Glenbrook, Connecticut, the elders were meeting with a fine young fellow who had been baptized a few months before while he was in the service. Since coming home he had married a girl from his home town who did not belong to the Church; in fact, she would not even talk to us when we met with him. We stopped meeting with him about a month after I arrived here, but we sold him a subscription to the Era. He kept coming to church all the time, but his wife was very bitter. Then three weeks ago we got a call from him. He wanted us to come over and see them. So the next night we went over. His wife was so nice that she was just like another person. She was anxious to hear the gospel, and we have been teaching her. She really didn't need to be taught. She knew a great deal already. Last night she asked when she could be baptized, so on the 30th of this month she will become a member of this church. The point is, her husband left Era's lying around the house, and she became interested and converted because of the fine articles in them. It is a great missionary for us in the field. I just wanted to pass this on to you all. May the Lord's choicest blessings be with all of you in his great work.

Sincerely,
Elder John Ira Christiansen

GOOD READING

Chickasha, Oklahoma

Dear Editors:

Last November I sent a subscription for The Improvement Era to my cousin, J. R. Nesbitt of Chickasha, Oklahoma. He is not a Latter-day Saint. He is a prominent businessman of that city. The following is part of a letter he wrote me. I thought you might like this from a nonmember.

"Dear Cousin:

"We appreciate your sending us the Era. We sincerely thank you for putting into our home a journal so devoted to Christianity.

"It is truly a wonderful addition to our reading material and shows lots of natural talent augmented by divine inspiration such as the writer has never had access to before in the seventy-three years of earthly dwelling.

"Thanks again for making it available to us.

"God will bless its editors and sponsors.

Sincerely,

J. R. Nesbitt

Chickasha, Oklahoma"

Vicksburg, Mississippi

Dear Editors:

I just received a letter from an elder serving in the army from Cedar City, Utah, now in Seoul, Korea.

I agree so much with what he said that I feel I would like to pass it on to others.

"I received the March Improvement Era... and I've read many comments in the letter to the editor column concerning the new arrangement of the Era. I agree that it is very nice, but to me the great strength of the Era is in its source of material. The wisdom given therein is so inspiring that I just try to soak it all up."

I believe this elder has the right attitude. May I add my congratulations to you, and my thanks for the many hours of inspiration received from the Era.

He assured that it travels to several isolated families on the Mississippi Bayou before being worn out.

Sincerely,

Nel J. Ferrell

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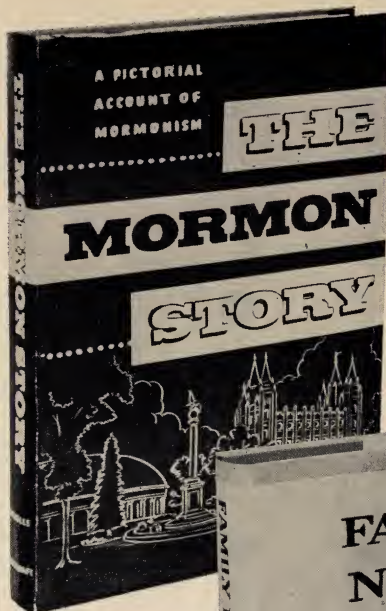
Dear Editors:

I'd like to take this opportunity to tell you how much we have enjoyed our Era. We organized a small group here, and many times the answers were looking for were in the Era. We have dwindled to just a few now but have had as many as twenty-four out to our services. We have had our group here for a year and a half, and are isolated except for a train called a shopper's special, which takes us to town once a week. The missionaries come down from Anchorage once a month. Since we all have tiny homes, and couldn't have them stay overnight, the military authorities here have made rooms available when possible.

Thank you again for the magazine.

Sincerely,

Mrs. Carl E. Johnson



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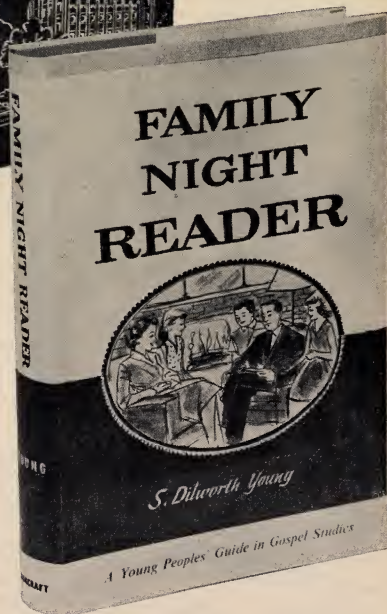
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The Church Moves On

February 1959

1 President Arza A. Hinckley and his counselors, Elders Harvey R. Durrant and John H. Vandenberg, sustained as the presidency of the Ensign (Salt Lake City) Stake, succeeding President D. Edward Judd, and his counselors, Elders A. Palmer Holt and F. Britton McConkie.

This was the beginning of Boy Scout week throughout the Church.

2 February—month of the annual penny drive for the Primary Children's Hospital in Salt Lake City. Officials urged that birthdays be doubled in making contributions to this hospital drive this year.

3 The First Presidency announced the appointment of Elder George Z. Aposhian as president of the Central Atlantic States Mission, succeeding President Henry A. Smith. At this call, President Aposhian is presiding in Wilford Stake. He is a member of the Deseret Industries Committee, and president of the Jewish Mission in the Salt Lake Valley. He is also chairman of the Brighton Committee of the MIA and the Woodland LDS Girls Camp. He is a former bishop of the Kenwood Ward. As a young man he filled a mission in California where he spent much of his labors in the Fresno area among people of his own native country of Armenia. Mrs. Aposhian will accompany him to this new field of labor. The couple have three sons and one daughter. Within the month their youngest son, Lawrence B., will enter the mission home preparatory to filling a mission in the Central Atlantic States.

4 Elder Finn B. Paulsen sustained as president of the Wilford (Utah) Stake, succeeding President George Z. Aposhian, recently called as president of the Central Atlantic States Mission. Sustained with President Paulsen were his counselors, Elders Lee H. Nelson and Merritt H. Egan. Released with President Aposhian were his counselors, Elders Verden E. Bettilyon and Byron B. Robinson.

Elder Boyce H. Lines sustained as president of the Mt. Graham (Arizona) Stake, succeeding President Harry V. Payne. President Lines had served as second counselor. Elders Moroni M. Larson and Golden Wayne Mack were sustained as counselors. Elder J. Vernon McGrath was released as first counselor.

15 Elder LaVere N. Bagwell sustained as president of the San Luis (Colorado) Stake, succeeding President Leonard Martin Haynie. President Bagwell's counselors are Elders Marion B. Mickelsen and Eugene D. Haynie. Released as counselors with President Haynie were Elders Ivan M. Thomas and Joseph C. Mortensen.

(Continued on page 270)



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Among the virtues that combined to make Jesus Christ the perfect man are truth, justice, wisdom, benevolence, and self-control. Every thought, word, or deed of Jesus was in harmony with divine law, and therefore *truth*. The channel of communication between him and the Father was constantly open; so that truth which "rests upon revelation" was always known to him. His ideal of justice is summed up in, "Do unto others as you would have others do unto you." His *wisdom* was so broad and deep that it comprehended the ways of men and the purposes of God.

The apostles could not always comprehend the significance and depth of some of his simplest sayings; the lawyers could not entrap him; the greatest teachers were but pupils in his presence. Every act that is recorded of his short though eventful life was one of *benevolence*, which comprehends charity and love. His *self-control*, whether exemplified in his power over his appetites and passions, or his dignity and poise before his persecutors, was perfect and divine.

Now, what are the teachings of the Church regarding these virtues and all they comprehend? If the Church fail to make men, fail to foster moral manhood, there is no reason for its existence.

Perfection

by President David O. McKay

"... truth," said the Prophet Joseph through inspiration, "is knowledge of things as they are, and as they were, and as they are to come;

"And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

"The Spirit of truth is of God." He further says that no man receiveth a fulness of truth unless "he keepeth his commandments." (D & C 93:24-26.) Here, then, in just these few words, we have given not only the definition of truth, but also the way to obtain it.

No man can be a true Latter-day Saint and not love truth. Being *true* is a fundamental doctrine of the Church. A man who is *true* is upright, is conscientious, is honorable in all his dealings, is faithful in fulfilling his obligations, is trustworthy, is diligent in the performance of duty; he is true to himself, and therefore to his fellow men and to his God.

Justice.—Justice is "rendering to every one his due, right, or desert." To be just, then, one must of necessity be honest, fair, and impartial; he will be respectful and reverential. It is impossible for a man to be just and at the same time be disrespectful or irreverent; for when disrespectful or irreverent, he is unjust in not giving respect and reverence where they are merited.

All the teachings of the Church cry out against injustice, and its condemnation is most severe upon him who oppresses his brother. Members are admonished to use their authority justly, for "the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (*Ibid.*, 121:36.)

Honesty, as included in justice, is the first virtue

mentioned in the thirteenth article of faith. Honesty is the principle of moral manhood. It is impossible to associate manhood with dishonesty. To be just with oneself and to others, one must be honest with oneself and with others. This means honesty in speech as well as in actions. It means to avoid telling half-truths as well as untruths. It means that we are honest in our dealings—our buying as well as our selling. It means that a man's word is better than his bond. It means that we are honest in our dealings with the Lord.

Wisdom.—"Seek ye diligently and teach one another words of wisdom; yea; seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (*Ibid.*, 88:118.) Such is the commandment given to this people, and the full significance of it may be more fully realized when we know that man's eternal salvation, God's greatest gift to man, is dependent upon his knowledge; for "It is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.)

Wisdom is the right use of knowledge, and comprehends judgment, discrimination, study, etc.

Benevolence.—Benevolence in its fullest sense is the sum of moral excellence, and comprehends every other virtue. It is the motive which prompts us to do good to others—which leads us to "Live our life for Christ's sake."

A benevolent man is kind and true to his family, is active for good in his state, and is a faithful worker in the Church. It was a true spirit of benevolence that prompted Joseph Smith to say: "If my life is of no value to my friends, it is of no value to me." It was this spirit perfected (Continued on page 301)

Kangaroo Court

Part Two

by Hugh Nibley, Contributing Editor

One of the few critics ever to do a serious piece of work on the Book of Mormon was H. C. Sheldon. In coming to grips with the problem, he tells us exactly what his position is. "The primary question is, Are those claims credible, or do they bear unmistakably the stamp of falsehood and imposture?" A leading question, indeed, but at last we have someone who at least recognized the possibility of an alternative—Linn reads the book avowedly to prove it false, Taylder gives us our choice of whether Smith was one kind of liar or another, but Mr. Sheldon is actually willing to recognize an "either/or" situation. Only in the next sentence he takes it all back: "Many conditions, some of which are of compelling force, *shut up the critical investigator to the second alternative.*"³⁰ What chicanery! Our guide tells us that the "primary question" for consideration is whether the Book of Mormon is true or false, and then calmly informs us that the first alternative is under no circumstances to be examined. The jury is instructed to choose between A and B, with the specification that A has been disqualified before the contest; with that understandable limitation the jury may favor whomever they will.

As early as 1835 one editor announced a policy that was to become standard procedure in dealing with the Book of Mormon, "an artifice so vile, shallow and contemptible, that it can never deceive one intelligent person; therefore we think it unworthy of so much as a contradiction!"³¹ This is exactly the position taken in what has been hailed as recently as 1950 as the most thorough and devastating attack ever made on the Book of Mormon, a study by W. F. Prince, published in the *America Journal of Psychology* in 1917.³² We shall deal with this study later, but first let Dr. Prince tell us how matters stand with science and the Book of Mormon:

"Since the odd contents of the volume lamentably or ludicrously fall before every canon of historical criticism, scholars have not thought it worth while to

discuss the notion of its ancient authorship, unless briefly for pragmatic and missionary purposes."³³

Here we have it again: the only reason any scholar consults the Book of Mormon is to debunk it for polemical purposes—pragmatic and missionary. The historical question raised by the book is purely and simply that of its ancient authorship—a problem that scholars have never discussed, according to Prince. Why not? we ask. Because it cannot stand up to critical investigation—it falls before every canon of historical criticism. Has it been tested by *any* of those canons? Of course not, it isn't worth the trouble!

This absurd position, that the Book of Mormon has failed to pass a test which has never been given it because of its failure to pass, etc., is neatly confirmed by the learned LaRue in 1919. "What of the book itself?" he asks, "*No serious consideration has ever been given it by men of science.* It is considered a fabrication. . . ."³⁴ Since it is a fabrication, why should any man of science waste his time with it? The answer is, that only by spending a lot of time with it can any man of science prove that it is a fabrication in the first place. But such reasoning does not count: "How could three rational men address 'all nations, kindreds, tongues and people,'" LaRue asks, "and say that God had told them that these plates had been translated by the gift and power of God. . . .?" Another rhetorical question, and quite pointless besides, since the problem of how they *could* do so is overriden by the admitted fact that they *did*.

Writing in the following year, C. S. Jones, after an almost unbelievably confused and inaccurate account of the contents of the Book of Mormon makes his point: "It would be easy, pitably easy, if it were not supererogatory, to pulverize this claim . . . but *cui bono?*"³⁵ *Cui bono* being Latin for "what's the use?" We now have the comforting assurance that if the scholars and scientists have neglected the Book of Mormon it has not been because they were too busy

with more important things—for anything as “pitifully easy” as the debunking of the book, a crying need in our society, should not require more than a few easy hours of a good man’s time. Why don’t they get at it? “What’s the use?” asks Mr. Jones, a strange question from one who feels that the world is in desperate need of a book by him entitled *The Truth about the Mormons*.

No anti-Mormon book has been pushed more diligently in high places than Arbaugh’s University of Chicago thesis on *Revelation in Mormonism*. Arbaugh informs us that “apart from specialized treatises, there is only one scientific book on Mormonism,” and that is Linn’s work, “. . . quite incomplete, out of date, and defective, presenting a maze of indigested facts.”²⁶ In view of such a state of sorry neglect, one might expect Arbaugh himself to do some real digging on the Book of Mormon, especially since revelation in his story. But no; he disarmingly informs us that where the book is concerned he is going to take his information from a single collection of third-and fourth-hand reports made by the Reverend Charles A. Shook in 1912.²⁷ For Mr. Arbaugh, “The fact that Mormonism is fantastic, interesting, and available for study as no other religion is, makes its study a pleasant task.” It presents no real problem because it is simply “fantastic”—you don’t have to worry about proving or disproving fantastic things, do you?

As recently as 1957 the same Arbaugh has got out a pamphlet which he modestly describes as “an authoritative handbook on Mormonism—concise . . . scholarly . . . objective.” “This is not an exposure of Mormonism,” he cries with liberal magnanimity. “One complaint which can be urged against exposures is that they sometimes confuse hearsay with fact.”²⁸ But not Arbaugh; no prejudice for him! He will write no scandalized exposure, but give his little book the neutral and unemotional title of *Gods, Sex, and Saints: The Mormon Story*, and promises to tell us, without a spark of ill feeling, how “the integrative



Failed to pass a test which was never given because of failure to pass it.

principle of sex" operates in this "polytheistic mystery cult." Thus with a preliminary barrage of loaded words Mr. Arbaugh prepares us for his exercise in semantics—for he admits that he has shifted his ground from the historical to the semantic approach—no need to bother about facts here!³⁸

One of the "exposures" which Dr. Arbaugh condemns for confusing hearsay with fact is Mrs. Brodie's much-heralded novel, recently hailed by a reviewer as the work of "primary scholarship" on the Mormons.³⁹ "Scholars of American literary history have remained persistently uninterested in the Book of Mormon," Mrs. Brodie writes in this book. "No sociologist has troubled to draw parallels between the Book of Mormon and other sacred books, like the Koran and Science and Health, though all are . . . an obscure compound of folklore, moral platitude, mysticism, and millennialism."⁴⁰ That should be enough to show how deep Mrs. Brodie herself has gone in her "primary scholarship." She is quite unaware of Eduard Meyer's work though she could not possibly have avoided him in any serious study of the Book of Mormon or the Koran, and she apparently thinks that people who study and compare ancient and modern religious texts are known as sociologists.⁴⁰ But she is right about one thing—the Book of Mormon has been persistently neglected. A search in the latest encyclopedias, American and foreign, will disclose long articles on the Dead Sea Scrolls but never an article on the Book of Mormon.⁴¹

Mr. C. S. Braden in a book devoted to the subject of modern scriptures refuses to touch the Book of Mormon except to note: "Naturally it [the story of the Book of Mormon] has been doubted by those outside the faith, and every effort has been made to find a more plausible explanation of the sources of these scriptures. . . . In an age such as ours," he writes, "critical of all claims that run counter to what may be scientifically proven, the Mormon has a heavy burden of proof upon him. . . ."⁴² Here, surely is a convenient concept of the function of a textual critic. Mr. Braden it is who challenges the book, and then Mr. Braden denies any responsibility for proving his case. He dares the Mormons to convince him, and refuses to study their book.

A Catholic priest prefaces a recent discussion of the Book of Mormon with a helpful statement of policy: "I, of course, hold that Mormon beliefs, differing as they do from the beliefs of Christians during two thousand years, are irreconcilable with the Christian faith."⁴³ In view of that "of course," one wonders why Father Rumble bothers even to pretend to be investigating the thing, but a reading of the pamphlet will readily show that he is innocent of any dangerous researches.

In an ambitious historical study of the Book of Mormon published in 1954, Professor Meinhold of Kiel wrote: "To presume to believe on the existence of the 'golden plates,' is in spite of the witnesses, *unerhört* [unheard of, unthinkable]."⁴⁴ *Unerhört* is no argument and no proof; it is the evasion of a task which the world has a right to expect of an honest scholar, and like Eduard Meyer before him, Meinhold sidesteps the responsibility with a shrug. Speaking of such responsibility, A. E. Housman wrote, years ago, that no scholar, no matter how learned, may be "allowed to fling his opinions in the reader's face without being called to account and asked for his reasons."⁴⁵ One of the best commentaries on this text is one of the latest: Dr. O'Dea has observed, not without a touch of Irish wit, that "the Book of Mormon has not been universally considered by its critics as one of those books that must be read in order to have an opinion of it."⁴⁶ We have seen why.

From the brief survey of critical policy just presented, one fact stands out conspicuously—the fact that from first to last the foremost objection to the book, an objection that far outweighs all others both as to the frequency and feeling with which it is put forward, is that it is hopelessly out of place in our modern, scientific, enlightened society. What amazes the first commentator is that such a thing can exist "at this enlightened age of the world": Campbell "sets the question . . . forever at rest, to every *rational* mind"; E. D. Howe is alarmed that "great numbers of people in our enlightened country" should fall for such a thing; the Reverend Clark is astonished that it should find followers "in enlightened New England"; Gregg finds it "simply astounding that any human being . . . can be found so credulous as to believe it"; and so on. This completely disqualified the comfortable thesis, that while the Book of Mormon may have impressed the rustic America of a century ago, "in an age such as ours" it simply won't hold up. Forty years ago a critic wrote that if Joseph Smith had "lived at a later age, he would have been laughed to scorn at once."⁴⁷ The fact is that he *was* laughed to scorn at once: in 1830 his book was if anything even more obnoxious to enlightened liberalism and modern education than it is today. "We must not forget," one investigator reminds us, "that Mormonism arose almost yesterday, amid universities and libraries," and not in a primitive world.⁴⁸ "The modern mind," writes Beardsley, "will reject the Mormon version of the golden plates and Urin and Thummim, as either delusions or fraud."⁴⁹ But in that respect the mind of 1830 was quite as "modern" as the mind of 1930. When Mrs. Brodie announces that twentieth-century science has finally "disembowelled" the Book of Mormon we wait (Continued on page 300)



Thoughts for your Inspirational Talk

“The Highway of Happiness”

The first great commandment was to love the Lord our God with all our hearts, might, mind and strength; and the second was like unto it, to love our neighbors as ourselves. And the best way in the world to show our love for our neighbors is to go forth and proclaim of the gospel of the Lord Jesus Christ, of which he has given us an absolute knowledge concerning its divinity.

—President Heber J. Grant

Go forth and preach the gospel, gain an experience, learn wisdom, and walk humbly before your God, that you may receive the Holy Ghost to guide and direct you, and teach you all things past, present, and to come. Go trusting in God, and continue to trust in him, and he will open your way and multiply blessings upon you.

—President Brigham Young

The pathway of righteousness is the highway of happiness.

—President George Albert Smith

There are many roads leading sincere people toward the Church and kingdom of God, but those who would participate in the privileges and blessings of citizenship therein must obey the principles and ordinances of the gospel of Jesus Christ.

—President David O. McKay

It is no light thing for any people in any age of the world to have a dispensation of the gospel of Jesus Christ committed into their hands, and when a dispensation has been given, those receiving it are held responsible before high heaven for the use they make of it.

—President Wilford Woodruff

“Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.”

D & C 88:81.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Rev. 14:6-7.

All the testimony is that the Lord in the last days would commit the keys of the priesthood to be a witness over all people. Has the gospel of the kingdom commenced in the last days? And will God take it from man until he takes him himself? . . . John the Revelator saw an angel flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth. . . . John saw the angel having the Holy Priesthood, who should preach the everlasting gospel to all nations.

—The Prophet Joseph Smith



From the Wild Olive

by Jeanette Decker

The sun beat down dry and hot on Nora Willis as she walked down the path to the garden. Resentfully, her gray eyes traveled over the prickly pear and mesquite studded land; the twisted, knotty trunks of the mesquites showing their struggle for existence in this seemingly waterless land.

When she came to the garden, she winced at the sight of stunted vegetables. The adjoining twenty acres of beans, their much-needed money crop, looked pitifully wilted in the midday heat. Would the irrigation wells refill in time? she wondered despairingly.

She pulled a few young onions and started back up the path. Her steps quickened when she saw Jim and six-year-old Bobby drive up in the pickup truck.

They waited for her in the carport.

"We got enough prickly pears burned off for the cattle today," Bobby said importantly, as they trooped into the kitchen. "Then we worked on the wind-mill."

"Good," Nora smiled, her hand resting briefly on his straight little back. With her thick blond hair and his dad's brown eyes set in a tanned face, he was as typical South Texas as Jim or the chaparral. She was the misfit.

"How is the cattle's water holding out?" she asked, cleaning the onions.

"A little better than the irrigation wells." There was hopeful determination in Jim's voice. "If we can just hold out until fall, maybe there'll be enough rain."

The fall rains, Nora thought bitterly, would be like all the other fall and spring rains—not enough, or none at all. But they always practised dropping tensions at mealtime, so she hid her feelings. She placed the onions on a platter with lettuce and tomatoes and set them on the table.

Lunch was over too soon. Nora and Jim lingered over a cooling drink of buttermilk. Bobby took the

collie dog, Pal, out in the shade of the carport to play.

Nora watched them romp in the limited space. "Not one shade tree for the child to play under," she said, unable to keep the bitterness from her voice any longer.

Jim's big brown hand closed over hers. "If this drought ever breaks, we'll fill the yard with trees. And you can have those flowers and shrubs you want."

"Oh, Jim, why don't we face it?" she said impatiently. "We're finished. I'm tired of us working ourselves to death for nothing."

Jim's lips tightened. "I have to go into town to get some parts for the windmill. Want to come along?"

"No."

When he stood up there was a noticeable slump in his shoulders. Ashamed, Nora wondered if her words had caused it.

The windmill parts were something else to go on the credit account, she thought, as she washed dishes. Work and struggle and go deeper in debt. That was the story of Jim's and her marriage.

The spring she married him and came here she had disliked on sight the desolate land, the bareness of the five-room frame house. But he had implanted some of his dreams in her.

"Give this sand water and it'll grow anything," he told her eagerly. "We'll truck farm the flat land and run cattle on the rest."

That year their herd increased and they had bumper crops. The future looked good. They cemented the back end of the carport, decorating it with colorful lawn chairs and tables. She brought young trees from her home in East Texas and set them out. When the magnolias leafed out they provided a warm touch of home.

Then the next year, the year Bobby was born, the drought struck. Each year since found them worse off. The much-cursed prickly pear had become the cattle's supplementary diet but, even so, they had to keep cutting the herd down. Some years there were no crops, and her young trees had long since died. Now something in her had died.

That evening tired lines showed in Jim's face as he poured a glass of water from the jug in the refrigerator and stood resting against the wall while he drank.

"I'd better see about irrigating the beans," he said when he finished. Nora left supper on the stove and followed him out the door.

The breeze had turned cool, and the fast-disappearing sun cast a purple-rose glow across the darkening sky. A road runner darted across the path in front of them. Nora hardly noticed, though. Her thoughts were at the end of the path. As if asking for a mir-

acle, she silently prayed for there to be enough water tonight.

She tensed, almost not breathing, when Jim started the pump on number one well. There was no water. He shut the pump off, went over and started number two. Water gushed from the pipe into the ditch that ran along the edge of the field. She watched it flow down between the rows of beans, quickly swallowed up by dry soil. Then only a dribble came from the pipe.

"It was a good start," Jim said, shutting off the pump.

They left the garden and slowly walked back up the path. "Jim," Nora began, "why don't we sell out? I know you can get easier work than this in town. And when Bobby starts to school, I could get a job."

Jim's voice was curt. "I'm a rancher. I told you that before we married."

They came to the carport and sat down. A few feet away six little Mexican ground doves daintily fed on bread crumbs Nora had thrown out. Jim studied them. "Birds and animals are having it rough in these dry years," he said quietly. He looked out over the pastureland. "The land is having it rough, too. To leave it now would be like deserting a friend when his luck is down."

Nora followed his gaze and saw only the bareness of the distant hills, the waste of the rock outcrop below the house. His loyalty to this parched land that seemed to delight in producing growth with barbs and thorns sent anger soaring in her. "Don't you ever consider your wife and son?" she asked hotly.

The tired lines in his face grew deeper. "My son is happy, growing up the way he should. But I've known for a long time, Nora, that I've failed to make you happy."

Nora's anger had been spent with her outburst. She started to tell him she was only tired, not unhappy, but checked herself. He was right; she was unhappy.

Silence was heavy at breakfast the next morning. Jim ate waffles with an air of doing so only from necessity. Nora knew he was still hurt. She wanted to relieve him of some of his worries, to try to convince him she hadn't meant what she said. But she couldn't. She pushed her waffles away untouched.

Bobby, busy satisfying a lusty appetite, was unmindful of the strained atmosphere. When he swallowed his last bite, he eagerly turned to Jim. "Are we going to finish fixing the windmill this morning, Daddy?"

"Yes, and we'd better get started," Jim answered, getting up. He avoided looking at Nora as he went out the door.

Nora finished her housework, then attacked a pile

of jeans and shirts that had to be mended. Still, the morning dragged, and she had a feeling of dread she couldn't shake off. Finally she realized what was wrong; it was because she was at odds with Jim. They had quarreled many times, but this was not a quarrel. It went deeper than that. At ten she put the mending aside and went to the garden to get some corn for lunch.

She saw today that the beans were losing their battle with drought and sun. The wells would not refill in time to save them. Her eyes blurred with tears as she savagely pulled corn. She felt trapped. The land had dried up, yet Jim stubbornly refused to leave it.

Her arms filled with corn, she hurried from the garden. But suddenly the thought of returning to the confinement of the house and starting lunch was unbearable. She left the path.

She found herself at the rock outcrop watching heat-waves simmer up from the waste. It was like an inferno. A vague thought in back of her mind told her she had only come here to feed her misery.

She started to walk on, then suddenly stopped. In a rocky cove grew a small wild olive bush, its dusty, velvety green leaves blending with rock and soil. How did it get here? And how did it survive? This was several miles north from where it habitually grew wild. She finally reasoned that a bird must have carried the fruit from a tree in a nearby yard. She laid the corn on the ground, leaned over, and gently touched an ovate leaf. Closer examination of the gnarled little trunk told that it had been struggling here many seasons. She was filled with awe at the tree's rugged determination to live and grow in next-to-impossible conditions. She made a vow to help in the fight.

Filled with a feeling of hope, her steps were light as she returned to the house.

In the kitchen, she threw on her apron and quickly prepared Jim's favorite pie, pumpkin. Pumpkin pie to tell him she had changed.

At lunch, watching the tired, tight lines fade from his face she knew how badly she had been pulling the wrong way in their partnership. When they finished their pie, she took Bobby and him to see the wild olive bush.

"Aw, I've seen that before," Bobby said, disappointed in his voice.

"I'm going to water it as long as there's a drop of water," Nora said stubbornly.

Jim put his arm around her. "Sure we are, honey. Anything with that much determination deserves a fighting chance."

Every evening after supper they carried a bucket of water to the bush, each trip marveling at the new growth. In August it produced its first white blossoms.

"Just needed a little water," Jim said one evening, as they sat on the rocks. It was the cool, peaceful time between sundown and dusk.

"All we need is a little water," Nora answered.

"I know," Jim's dark face grew serious. "You've been in such good spirits lately, I've hated to say anything, but the cattle's water is playing out. And we can't afford to go deeper in debt drilling hit-and-miss for another well."

"Since the garden's ruined, can't we get a little water from the irrigation wells for the cattle?"

"I've been thinking about rigging up a portable tank near enough to pipe water from them. If that doesn't work, we'll have to sell. And for almost nothing, too," Jim said quietly.

Nora looked over at Bobby and Pal. Bobby, his brown back shirtless, was seeing how far he could throw rocks. Here he had room to grow and play, room to train his mind to reflect and think. She knew now that this was the way she wanted him to grow up. It was something Jim must have realized all along. She took his hand, its warmth reassuring to her. "We won't have to sell," she said passionately.

But a few days later when they finished laying the pipe to the new tank, only to get a small amount of water, she faced the grim facts. She stood beside Jim, tired from the labor, afraid of the future.

"Go start lunch, honey," Jim said. "I've got to do some tinkering on one of the pumps."

"All right."

From habit Nora circled over to the wild olive bush. Some of the white blossoms lay scattered on the ground. She picked one up, resting it tenderly in the palm of her hand. The delicate appearance was deceiving, she knew.

In the days that followed they desperately switched the cattle between the two tanks. They watched the fantastically rapid growth of the olive bush. Its white-sprinkled top could now be seen from the house. And all the while Nora was trying to adjust to the idea of a new kind of life. By little things he said, she knew Jim was, too.

One day after lunch when he started out the kitchen door, he stopped and stood looking down toward the wild olive.

"Nora," he said suddenly, "are you slipping extra water to that tree?"

"You know I'm not," she answered, piqued.

"It's getting more than a bucket a day," he mused.

"I've been thinking the last few days—the roots must have gone down and found water."

"Oh, Jim," Nora said, trying to conceal her pity for him and his desperate hopes.

"I think we should transplant the tree and investigate."

(Continued on page 298)



music in the air

Dear Editors:

Just a little human interest story that I thought you might be interested in.

Our lot, up on the Olentangy River Road, where our new chapel is to be built lay idle and full of weeds and something had to be done before the excavations for the foundations began. A mower was to be used, but, before it could tackle the job, many rocks had to be moved off the lot by hand.

The problem was solved, as it usually is among Latter-day Saints and the Mutual Improvement Associations of our ward invited all the young people out to a rock-moving weiner roast. A large crowd gathered in anticipation of work and a good time.

As the youth busied themselves on the weedy lot they were suddenly aroused by the beautiful strains of music wafting through the air. Could they have been hearing things? No indeed! The familiar voices of a choir singing the beautiful "Come, Come Ye Saints" actually filled the evening with the song's beautiful melody and words.

Everyone looked to find where the music was coming from and were unable to determine the source. We all began to question and suspect one another of possessing a loudspeaker on one of the cars parked

along the road. Some thought that perhaps some member of the group had installed one on a billboard that was erected on the lot.

Of course, everyone knew that there was a new, nearly completed church across the street, but nobody suspected the members—that is, not at first. On further inspection, however, we noticed that on their tower were two loudspeakers sending forth their beautiful message. We all ventured across the street and, sure enough, they had obtained recordings of the Mormon Tabernacle Choir from Salt Lake City—our songs—and the new church group was using them to try out the loudspeakers. On making ourselves known we discovered that the building belonged to the Christian Reformed Church (Dutch) from Holland. They had learned we were building across the street from them. Oh, how friendly that music made us feel toward them, and their friendliness toward us was equally warm. We are very grateful to have such friendly neighbors to build close to. It was a most gratifying sound to hear our songs played by a neighboring church and to know of their appreciation of our music.

Sincerely,
A Church Member.



by Sterling W. Sill
Assistant to the Council
of the Twelve

THE BLUEPRINT

Recently I had the thrilling experience of watching a very successful builder directing the construction of a multimillion dollar building. He had before him what looked to me like a rather complicated set of plans which he called the blueprint. These drawings had been made by a famous firm of

architects after months of study and a lifetime of successful experience. I was greatly impressed with the thought that the most magnificent building that the greatest architects had ever conceived could be materialized by any good builder, merely by following the blueprint.

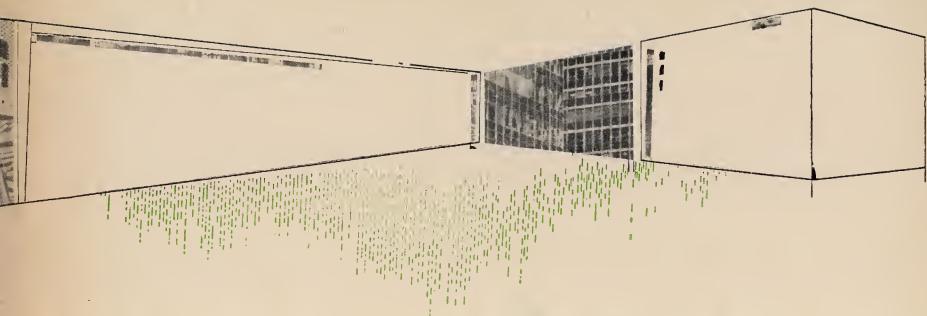
But this same idea operates everywhere. A sculptor has a model to work from. An expert dressmaker has a pattern by means of which she is able quickly and accurately to produce whatever the greatest artists may design. A good cook can make capital out of the most famous recipes. A dependable compounding pharmacist utilizes the many years of study in the best medical schools by the greatest doctors. Then by the skill of the pharmacist in following the prescription, he helps to save the lives of many people. It would, of course, be very dangerous if the pharma-

cist disregarded the details of the doctor's prescription and either because of carelessness, ignorance, or disobedience added to, or subtracted from, the doctor's specifications. If you were sick, a good way to get well would be to get the best doctor and then follow his directions carefully.

This idea is a tremendous one. Think of the importance of the formula to the scientist. It has been said that science is just a collection of success formulas. It is by means of the formula that most truth is preserved and passed on to us. The formula makes it possible for each of us to take advantage of the life's work of many others. By being able to follow expert direction effectively, one can reproduce in his own life the most outstanding success that can be conceived by the greatest planners in any field.

One of the most significant applications of this important truth is found in the field of religion where our very lives and happiness are at stake, both here and hereafter. It is also in this field that we have the greatest expert to follow. God appointed the most capable intelligence of heaven to come into the world to be our Savior and Redeemer. He is the architect of our salvation, the designer of our happiness, the finisher of our faith. He has knowledge and understanding far superior to that possessed by any other person, and he has prepared the blueprint for us which eliminates all chance and risk. He has made trial and error unnecessary and failure impossible—if we use the divine plan in building and operating our lives. This makes available to us an excellence, beauty, and happiness in life not otherwise possible.

Out of his rich experience and wisdom the Savior



himself has made detailed road maps with carefully erected signboards showing us exactly how to get to our destination. But in addition, he came into the world personally to serve as our pattern and guide. One of the greatest sermons ever preached upon this earth is composed of just three words in which Jesus said, "Come follow me."

A sermon that we can see is the easiest one to follow. In life, like in everything else, our most important need is a good pattern to go by. That is, the strongest power in the world is the power of example. That is how we learned to walk; that is how we learned to talk; that is why one baby speaks English and another speaks German. Imitation is the way we learn almost every other thing in life. We follow others in the clothes we wear, in how our hair is cut, in the things we say, and in the ideas we think. When you ate your breakfast this morning, you probably did it with a fork in your right hand. If you were born in England or certain parts of Canada, you may have eaten with the fork in your left hand. If you had been born in China or Japan, you may not have used a fork at all. The difference is accounted for by the fact that we borrow our behavior from those around us. Even Jesus said, "The son can do nothing of himself, but what he seeth the father do: . . ." (John 5:19.)

The power of a good example is not only the strongest influence in the world; it is also one of the most highly contagious. Think of the uplifting influence of a good home where children may absorb the ideals, ideas, and standards of conduct of those around them. This absorption often takes place without our

even being aware of it; for example, I recently met with a group of missionaries. One missionary in the circle yawned. Immediately another yawned. Then I watched that yawn go all around the room as the example of one missionary reacted upon the others.

Yawns are contagious, but so is enthusiasm, and so is faith, and so are industry and courage. We adopt consciously and unconsciously the mannerisms and thought patterns of others. Think of the effect that the life of Jesus had upon Simon Peter and the other disciples who followed him. That is the same effect he will have upon us if we learn to follow the pattern. It is easy to become great in the company of great men because we have a pattern to go by.

Of course this principle works either for good or for evil. We often do unworthy things because someone else sets us a bad example. When Lucifer rebelled, one-third of all of the hosts of heaven followed after him. This process of follow-the-leader is still going on. When one boy walks out of priesthood attendance, others follow suit. When one smokes, others smoke. One uses profanity, and others do the same. People, like planets, have orbits and are held in place by the attraction of each other. When one gets off his prescribed course, others follow the lead. Whether we are on the "straight and narrow road" or the "broad way" of life, no one walks alone; each marches at the head of some sort of caravan.

A builder's fame and fortune, assuming that he has the right architects, depend on how well he can follow the blueprint. Specifications must be strictly adhered to in every detail. If one detail is wrong, that throws something else out of (Continued on page 290)

Men with a message

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"That ye teach diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand." (D & C 88:77-78.)

This is the Lord's charge to teachers in Israel—to teach, and to teach diligently, the doctrine of the kingdom. The Lord has spoken it, and he has promised special blessings. He has called teachers to be his messengers of the gospel in this the "last dispensation," which President J. Reuben Clark admonished is a "dispensation of unprecedented responsibility." It follows then, that the teachers of the Church today are carrying an "unprecedented responsibility" to represent the Lord with *diligence* in instructing our youth "in theory, in principle, in doctrine," and "in the law of the gospel." Think of it! The gospel and the priesthood have been restored for the last time! That message must be proclaimed now, and with power, by the teachers of this Church.

In his book, *The March of Eleven Men*, Winfred

Ernest Garrison tells of the influence that the eleven apostles have had on the western world for nineteen hundred years. Here were but eleven men, but they were so imbued with their message that they have changed the whole course of history. Most of them were fishermen; one was a tax collector. They were not the Caesars or the Neros or the Alexanders or the great intellectuals of their day. Such men have paled into insignificance when compared to those eleven men who had a message. The difference is, the eleven knew that the message they had would change the world.

Others, too, have changed the world with that same message. Consider the Prophet Joseph Smith. Can one think of him without a message, without the knowledge of the Godhead that he had, without the conviction of the first vision? Can one think how destitute he would have been without the message of the Book of Mormon? Can one think how destitute the world would be without that message?

The Church has that message today, but it needs messengers of courage, faith, and scholarship. It needs teachers so imbued with the message that they will teach diligently and will accept their commission.

"How beautiful upon the mountains are the feet of



by Elder A. Theodore Tuttle
of the First Council of the Seventy
and Supervisor of Seminaries
and Institutes

him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7.)

Every teacher in this Church can be such a messenger. He can meet his "unprecedented responsibility" if he will remember that this is the last dispensation and that to carry the message he needs three basic things: The Spirit of the Lord, a scholarship that means an acquaintance with the things of the Spirit, and the willingness to work. Any teacher who will, can fulfil these needs. Then he, too, can go forth as a man with a message that will change the world.

The first basic need of teachers in the Church, that of having the Spirit of the Lord to be with them, is very real indeed. The experience of a foolish young man who was recently interviewed for a mission em-

phasized that fact. Even though he was asked some very direct questions during his interviews with his bishop, with his stake president, and finally with one of the General Authorities, he failed to answer truthfully; then he had gone into the mission field. His mission president called him aside and asked him if he had anything in his heart that he wanted to discuss before he was assigned to his labors, and he said, "No." Then he went out and tried to teach the gospel. That, of course, was the final test—the test in which he failed. The missionary discovered he could not do missionary work without the Spirit of the Lord. He learned that he could not deceive the Lord nor himself. His plight was exceedingly serious!

We cannot deal with the things of the Spirit unless we are right with the Lord.

"... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? *even so the things of God knoweth no man,* (Continued on page 286)

The Talisman

by Nell Womack Evans

"She's ready, Addie," William had said proudly. "It's not like the place in Chicago, but it's ours."

Addie had to admit the one-room cabin made of logs they had peeled themselves was a far cry from the house that had been destroyed in the Chicago fire.

"We knew it would be different when we came, William," she said, touching his arm lightly. "It's strong. I'm glad we came."

For the first time since the fire William felt free. It had been his decision to accept tickets for the west given by the city of Chicago to burned-out citizens. It was a big decision, but they had no choice.

"Thank you, Addie," he had whispered softly.

They pointed Rocky-Mountainward where a new railroad was making its initial run into a young Colorado Springs. Rocky-Mountainward it was then—with a crochet needle and thread for a Queen Anne's tablecloth to bolster her courage.

The Queen Anne's became a sort of talisman, a year-after-year project, a family byword.

Addie's fingers itched to get it finished.

"It will serve as inspiration to more gracious living," she told William as she helped to clear the land for farming and tended her fast-growing butter-and-egg business. Crocheting on Queen Anne's became spasmodic, but it was still important.

"A pretty dining table is culture," she declared, as she rode over the mountains of rangeland over which their scrubby cattle roamed. But she didn't forget her talisman.

As the years passed, the tablecloth grew. In each stitch, the saga of their life was perpetuated. Addie crocheted for recreation; she crocheted to alleviate boredom and loneliness; she crocheted to overcome fright. She was alone except for the three babies. William logged, prospected, or helped out on adjoining ranches—anything to stave off debt and have an iron in the fire of the future, for it was nip and tuck to make a living in this young hard country with a growing family.

The day the tree broke William's leg and gangrene

developed Addie became the sole support of the family for two years.

"But for passing the time with you, the hard winters and rocking the babies I'd never have finished the Queen Anne's," she consoled William. "No need to worry about your accident."

William worried so about everything! About Addie's lack of gracious living; about the children's lack of schooling! About debt! Most of all about debt!

"William hates debt," she had reasoned, and moved by his restlessness of recent weeks, the approach of the Christmas season, and a sense of loving secrecy, Addie had made a big decision. "I'll sell the Queen Anne's!"

Early the next morning under the guise of delivering butter and eggs Addie bundled up and headed the five miles to Gregory's Crossroads Store. Queen Anne's, wrapped in an old slicker as protection from the falling snow, rode beside her. Only once after making up her mind did she give it a thought—as she reached Old Man Gregory's store and saw him frown as she walked in. Then she patted the talisman!

"You will never grace my mahogany table, but then I may never own a mahogany table. You will put a smile on my William's face," she mused.

"Good morning, Mr. Gregory. I've come to settle up," she said, disliking him a little for his change of attitude as he said,

"Good morning, Addie. Now that's mighty fine news. Storekeepers need money, too, you know."

"Mr. Gregory, it's not money I'm offering you to settle our account," Addie said firmly. "I heard your wife had a new dining table; she'd find my Queen Anne's lace cloth an acceptable gift for Christmas. . . ."

"Well now, Addie, I don't know about that. It's just handwork, and you owe quite a bit."

"Just handwork, indeed. Mr. Gregory, it took me several years to finish my talisman to gracious living! There's love in every stitch. Will you take it for what we owe on groceries and mark our bill PAID?"

"I reckon I will if you're sure my wife will like it,"

*"I reckon I will if you're sure
my wife will like it," Mr. Gregory
said as he handed Addie the
bill marked "Paid in Full."*

Mr. Gregory said as he handed Addie the bill marked "Paid in Full."

Only then did Addie's bravado falter. "Thank you," she murmured fighting tears. "May I borrow your quill one minute?"

"Merry Christmas to my husband, 1873," she wrote on the reverse side of the bill. "My own William from your own Addie, with love."

Had this all happened fifty-three years ago, Addie mused, as she smoothed the pale paper and beheld the yellowed, worn cloth? Trembling she withdrew the crushed card: "My own Addie from your own William. August 1928." had been added.

"William, where did you find it? How . . ."

"I never asked how you got my Christmas gift, my dear," William lovingly chided her.

"But, William, you must have known."

"Not for a long time, Addie, and because I didn't, I almost lost my mind as well as my leg. One day I noticed that we had no talisman, no inspiration to gracious living. I knew. And I've looked for it ever since, haunting secondhand stores and public auctions. This morning I found it—at a benefit auction of pioneer mementos.

"What am I offered for this beautiful Queen Anne's lace handmade tablecloth? Crocheted by our beloved and always generous First Lady, wife of our revered governor." William mimicked the auctioneer.

"What did you pay for it, William?"

"Well, it was several times the price of those groceries, my dear, but our Queen Anne's is worth every penny. Now maybe this executive mansion will take on a bit of gracious living!"

The grandchildren viewed the scene in bewilderment.

What was there about this old tablecloth that made Grandmother and Grandfather laugh a little, then cry a little, kiss, and start all over again, and look so happy?

Perhaps you don't understand either unless you've been rich or poor and yet, oh, so in love.





The Western Standard

by Jerreld L. Newquist
Seattle Stake High Council

"The Lord has sent me here; I am going to publish a paper here; I am going to publish the Book of Mormon here."¹

The young man who spoke those words to some of the leading Saints of San Francisco was Elder George Q. Cannon. Elder Cannon had been sent there in 1855 by President Brigham Young to publish the Hawaiian translation Elder Cannon had previously made of the Book of Mormon and to assist in publishing a newspaper.

At that time there were but few Saints in California, but the young elder did expect to receive some assistance from them. Instead, they tried to discourage him. He didn't discourage easily. He had great faith in the words of the ancient Prophet Nephi, who said, "... for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."²

He later wrote of this:

"I need not rehearse to you the particulars of how the Lord opened the way. For many weeks we lived on bread and water.

"Shortly afterward, I having opened an office and commenced the publication of the book, the officers of the branch and conference asked me if I would not attend a meeting that they were going to hold. I supposed that they, seeing how destitute we were (myself and the two Elders who were with me, and my wife), were going to do something to assist us; but instead of that, they notified me that they would not be responsible for any debt of my contracting. They saw I was going ahead, but they did not want me to deceive myself with the idea that I could fall back on them and expect them to pay any debts that I might contract."³

Elder Cannon was a young man of twenty-nine years when he was sent to California on this mission, but he had already come prominently to the notice of President Brigham Young and the other General Authorities by the remarkable work he had done as a missionary to the Hawaiian Islands.

"You can imagine what effect that would have on any of you. It stirred me up a good deal, and I prophesied to them—for I had the spirit of prophecy—and told them to get out of my way and not impede my work. They told me to shut up the office. I said to them, 'I am sent here to do a work, and with God's help I will do it; and if you do not want to help in this, the Lord will raise up others that will.' And he did."⁴

President Brigham Young verified this when speaking to the Saints in Salt Lake City on August 31, 1856.

"We sent brother George Q. Cannon, one of Brother Taylor's nephews, to California, over a year ago last spring, to print the Book of Mormon in the Hawaiian language. He has printed a large and

handsome edition of that book; has published a weekly paper and paid for it; has paid for the press and the type, and paid his board and clothing bills, though he had not a farthing to start with, that is, he went without purse and scrip.⁷⁵

As Elder Cannon explained:

"In a very short time I was able to send to President Young nearly two thousand dollars in cash

The masthead of the first copy of *The Western Standard*. George Q. Cannon was still in his twenties when sent by Brigham Young to San Francisco to publish this newspaper.

—George Q. Cannon

tithing. Money was offered me by the thousands to assist me in my work. I did not avail myself of the offer because I knew if I did I would not be able to return it for a while. But I published the Book of Mormon, and sent 2,500 copies to the Sandwich Islands; and I published a paper, and did so till the Buchanan war broke us up.⁷⁶

On November 28, 1854, George Q. Cannon had arrived in Salt Lake City after being gone for several years on a mission to the Hawaiian Islands. Soon after his return he received an intimation from President Young that he would be called, at the next conference, to return on a mission to the Hawaiian Islands. Before this conference was held, however, Parley P. Pratt had written to the First Presidency from San Francisco requesting that Elder Cannon be sent there to aid in the publication of the newspaper which he was contemplating publishing and also to publish the translation which had been made in the Hawaiian language of the Book of Mormon. Consequently, Elder Cannon was called, at the April conference of 1855, to go on a mission to California to labor in connection with and under the direction of Elder Pratt.

Elder Parley P. Pratt was to act as editor of the paper, which it was expected they would publish, and Elder Orson Hyde, who had been appointed to establish and take charge of a settlement in Carson Valley, was requested to superintend the financial business of the undertaking. Elder Cannon was to publish the Book of Mormon and to take charge of the printing and publication of the paper, writing for it also as he should have the opportunity.

When young George had returned from his mission to the islands, there was waiting for him a lovely young schoolteacher, Elizabeth Hoagland, whom he had known as a girl when they crossed the plains. They were married on December 11, 1854, less than

two weeks after his return. They had a very simple wedding. In later years he wrote concerning it:

"When I went on my first mission I was engaged to a young lady. After a lengthy absence, I came back as poor as missionaries generally do. But I got married twelve days after my return. I tried to get employment; but up to the day of my marriage had not obtained it. The next day after marriage I secured employment. I had only been home five months when I went on another mission; and though it was in the wintertime I made means so fast that when I started on this mission, having been called to take my wife with me, I left Salt Lake City with a very excellent outfit—mules and wagon, provisions, etc."⁷⁷

In 1855 the First Presidency issued their "Twelfth General Epistle." In it mention is made that "a press has been obtained in California, which will be put in operation the ensuing summer, under the charge of Elder George Q. Cannon."⁷⁸

Before Elder Cannon's arrival Elder Pratt had made up his mind, as he had been some time absent from home, to return to Utah. He left San Francisco a few days before Elder Cannon's arrival. Elder Cannon started immediately after him and succeeded in overtaking him and from (Continued on page 274)

A rare photograph of the editorial and mechanical staff of *The Western Standard*, taken by Mr. R. H. Vance in San Francisco, California, in June 1857. They are, (l. to r.) Joseph Bull, David H. Cannon, George Q. Cannon, William H. Shearman, and Matthew F. Wilkie. George Q. Cannon was age 30.





“.. Go to the House of Prayer ..”

by Marba C. Josephson

Associate Managing Editor

“And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;” (D & C 59:9.)

The hum of activity and the busy people who work in the Church building committee offices indicate the devotion with which the eighty-three members of this department greet each day as a new challenge, a satisfying response to a great need in the Church, and the opportunity for increased testimony.

The committee is alert to the pulse of the Church in the increasing demands for new buildings. The members know that a building is much more than the steel, the wood, the bricks, and the mortar which go into its construction. It embodies and incorpo-

ates the dreams of all who work on the project. The living spirit of those who participate in its erection becomes a pulsating part of the completed building and helps set its atmosphere.

It is quite a swath of work the committee has cut for itself in the planning of Church buildings. The Church has indeed extended itself to the four corners of the earth; and the procedures must be outlined carefully and precisely; for, as the Lord said, “My house is a house of order.” And the building program must be a movement of order since the membership of the Church extends from Finland to Australia and from Hong Kong to South Africa. Chaos would result without this orderly procedure.

The progress of any building lies in the dreams



Wendell B. Mendenhall, chairman of the Church building committee.

One of fifteen full-time Church architects, shown at his drafting board, is Ronald Molen, left.

of those closest to it. It is followed by the infinite number of details such as the endless conversations in person and by telephone and with the tremendous volume of letters—5000 a month or an average of 205 daily!

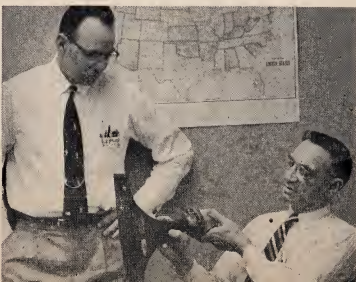
From the fourth floor of the Church Office Building things move with dispatch by direct line to the Taylor Building. The committee members read like a veritable who's who—and the work accomplished by these men and women indicates why. The Church building committee consists of Wendell B. Mendenhall, chairman, who as a former bishop, and stake president knows the needs; John H. Vandenberg, vice-chairman, financial procedures and records; Harry E. McClure, real estate purchases and sales; J. Howard Dunn, project development and co-ordinator; Harold W. Burton, supervising architect; Howard Barker, consulting engineer; H. Dyke Walton, construction supervisor.

They are assisted by:

William C. Olsen, project development; Julian S. Cannon, maintenance; A. Neff Taylor, architectural department; L. Clifford Olsen, landscaping; Samuel E. Bringham, furnishings; William Woolf, sound engineer; William R. Olsen, mechanical engineer; Joseph F. Patrick, structural engineer; James R. Shane, electrical engineer; Kenneth G. Frost, auditing department. Architect area supervisors are: Arnold Ehlers, A. E. Carlson, Stephen Baird, Leonard Harman. Construction assistants include: Chester Simmonds, George Pedersen, Leo Worthen, A. E. Wilson.

The duty of each of these men is well-known to himself, but he also knows that the spirit of the work must be one of co-operation with all other phases. This friendliness and co-operation permeate all of the work. The executive secretary stated she's on duty twenty-four hours a day. The same holds true for all the other men and women who work on and for this committee. Each takes a particular pride in his or her work and gives beyond the call of duty. As Brother Mendenhall said of his secretary, others could say of theirs, "The building department could get along without me, but it could never do without Doris."

At the Taylor Building W. Aird Macdonald imparts his enthusiasm to everyone who enters it. Each worker likewise is happy with the particular assignment he has. This building is a hive of activity but so well-organized that each department moves expeditiously to build a united whole. Each of the architects



The Church building committee in session: Left to right, J. Duke Walton, Howard Barker, Harold W. Burton, Harry E. McClure, John H. Vandenberg, vice chairman, Wendell B. Mendenhall, chairman, and J. Howard Dunn.

William I. Woolf, head of the sound department, seated, looks over a piece of new equipment with Joseph Southworth of his department.



One of the four area construction supervisors is Chester L. Simmonds, left, of the Utah area.

Executive secretary to the chairman of the building committee is Doris Taggart, below.



Above, vice chairman, John H. Vandenberg with his secretary, Jacqueline Montgomery.

Construction supervisor of the southwest area of the United States is George Pedersen, above left.

(Top right) Supervising Church architect, Harold W. Burton, talks over plans with consultant.

(Bottom right) Two of the area architects, Arnold H. Ehlers, left, and A. E. Carlson at a peg board which shows the progress of plans. Adequate control measures are used so that each project can be followed carefully.

has his colored tees—not to play golf, but to mark the state of progress of the assignments that are his. Each different color represents the status of the work. And all who work know that wherever the building is erected—in Australia, the land down under; in New Zealand, the jewel of the Pacific; in South America, the land of the future—the purpose of the building is ever the same: to bring people to our Heavenly Father.

Many are the stories of the people who have participated in the building program—for in the wisdom of the committee ward and branch members have been encouraged to participate, not only in the contribution of money but also in actual labor. Assistant supervisor George L. Lake said as they worked (Continued on page 274)

So you want to build?

by John H. Vandenberg

Vice Chairman, Church Building Committee

From the Lord has come the commandment to attend Church in order to insure greater integrity. In many instances, church has been held in homes, in rented buildings, and even under temporary shelters in the out-of-doors, but one of the greatest inducements to worship lies in a permanency of a place for that worship. And today's meetinghouse should, to quote President David O. McKay, "emphasize the worshipful." It should embody architectural beauty, dignity, simplicity, structural stability, and functional livability—and at the same time be economical in its

cost and give long service with low expenditure of maintenance—these are the instructions which accompany the Planning Guide for Church Buildings.

The statistics of the Church indicate a rapidly increasing population. The membership, for instance, has reached nearly 1,500,000 persons. Faced with this tremendous growth, the Church building committee, under the direction of the First Presidency, has laid plans whereby people find themselves proud possessors of a meetinghouse. The procedure to be followed is carefully outlined. First, all correspond-



ence pertaining to the initiating of the purchase of real estate or entering into a building program should be directed in writing to the First Presidency. The Church building committee has provided the application Form CBC 28, Application for Real Estate Purchase and/or Building Program, on which this request may be made. This form covers any of four steps which may provide a house of worship.

- a. The purchase of real estate and entering into a building program on a current basis or at a later date.
- b. Entering into a building program where a site has already previously been purchased.
- c. The purchase of land with a building on it which would be suitable, at least temporarily, for meetinghouse purposes.
- d. A major addition or major renovating and remodeling to an existing meetinghouse.

The bishop or the branch president desiring the facilities, supported by the stake president or the mission president, is instructed to fill out this form which provides all of the necessary statistical data for an appraisal of requirements of the ward or branch and provide information to assist the Church building committee in suggesting the facilities for the local unit.



After Form CBC 28 is completed and the request for the building project and the site purchase are properly prepared, this information is presented to the priesthood of the local unit and the entire membership of the ward or branch for approval of the desired action. This approval is then signed by the bishop or branch president, stake or mission president and appended to Form CBC 28 and sent to the office of the First Presidency, who return it to the building committee.

These forms are referred to the Church building committee's real estate department, and arrangements are made for inspection of the property to see whether

Harry E. McClure, in charge of the realty department, supervises the buying of property for meetinghouses and other projects.

Plans for many Church buildings are drawn by full-time Church architects. Alfred Niederhauser, below, is one of the staff.

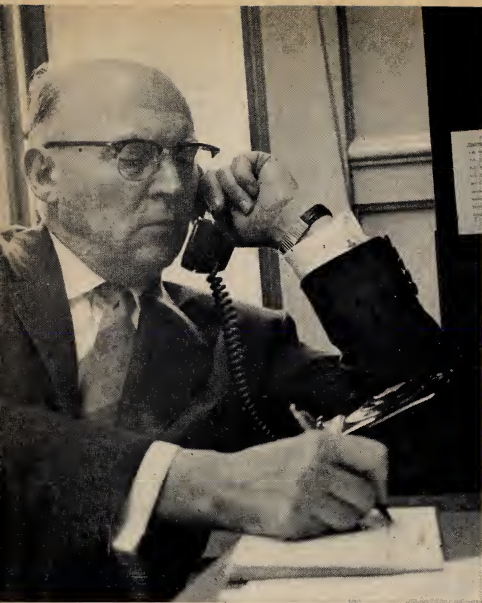


J. Howard Dunn, co-ordinator, and Harold W. Burton, supervising architect, confer with W. C. Olson, assistant to Harry E. McClure of the realty department.

Inspecting a model of a chapel to be built at Willits, California, is A. Neff Taylor, a grandson of President John Taylor, head of the working staff of Church architects.

the ground will meet the needs of the ward or branch. When the property or the project is approved by the real estate department, the request for the purchase of real estate and the building project goes for approval to the Church committee on expenditures, a committee of the First Presidency, three members of the Council of the Twelve, and the Presiding Bishopric. Following approval by the Church com-





Secretary to the architectural department is Patricia Schrick.

(Below) H. Duke Walton, supervisor of all construction for the Church building committee, works on a map which shows where buildings are being constructed throughout the United States.



mittee on expenditures, the project development department of the Church building committee prepares the design data plus the tentative estimate of cost sheet, indicating the recommended size of the chapel, the recreation hall, the size and number of classrooms. The range and size of the buildings vary from the small, expandable building to the two-ward, and stake center. The expandable building provides for immediate needs but planned in its ultimate use to expand to full anticipated needs by continuing the development as envisioned by the original study. (See illustration, p. 246.)

Little is left to chance in this planning. The cost

of the building is considered before the time of its blueprints. Economy is one of the prime considerations, but uses for the future are also considered, and thought is given to needed flexibility for a growing ward or branch. This estimate is carefully arrived at through a study of average and special peak loads and a trend growth of membership. With maximum participation in view the buildings are generally designed to take care of a fifty percent attendance for a ward of from 500 to 700 people, which membership has proved ideal for satisfactory activity.

Although classrooms are designed from recommendations by the Sunday School, the organization with the largest number of units and regular attendance, the needs of the Relief Society, the MIA, and the Primary, and other auxiliaries are considered. Folding partitions permit greater versatility; allowing, for instance, the junior Sunday School room to form one unit, seating from 100 to 150 people, or four units, seating classes of about twenty-five to thirty-five.

The Church building committee's architectural department now moves into the picture. An index of the choicest buildings now being designed and constructed has been assembled. Constantly revised to keep it up-to-date, this index of repetitive plans is open to local Church units who are considering building. When the project design data are turned to the architectural department, two factors are considered for the new building: first, the property itself—its





Floor plan for an expandable meetinghouse, which permits the growth of housing facilities for a small branch from a single small unit into a full-sized two-ward building. The first phase is shown at the bottom of the plan in the unshaded area, the second phase (shaded) adds a chapel and other facilities, while the third stage includes a recreation hall and additional classrooms.

(Below) The exterior of the expandable building after all of the units have been completed. In all three stages the building looks completed.



shape, size, and site; and second, the climatic and geographical area in which the building is to be erected.

These repetitive plans will aid in cutting the cost of the architectural fees about 50% and in speeding up the beginning of construction. Although the plans may be repeated from other construction, different materials may be employed; elevations may be changed in order that the building may be attractive and not merely a copy of other meetinghouses. These plans are again presented to the local unit membership for approval. If the local people do not settle on one of these plans, they may make a special appeal to the First Presidency and ask that an architect be selected and a new plan formulated. Whenever either plan is followed, the architectural department assigns an architect in co-operation with the local unit.

At the present time ninety-three architectural firms throughout the United States design meetinghouses for the Church. All new meetinghouses are under the direction of the supervising architect of the Church assisted by additional architects in his department.

The local unit is invited to submit recommendations for the selection of an architect. The final determination is made by the Church building committee after consideration of these recommendations, to the architect's experience, past performance, and the availability of his organization to furnish the desired services within the set time limits. Whenever possible,

the objective is to select a capable architect who is located in the vicinity of the building project.

The next step is to submit to the Church committee on expenditures, through the Church building committee, the request for an architect to orient a repetitive plan to the local site or develop a new set of plans. If approval is given and the funds from the local unit are received, the architectural contract is signed. The architect is now directed to proceed with preliminary plans, and when such plans are prepared, they are submitted to the local membership for approval. These plans are also reviewed by the Church building committee, and if approved, are presented to the Church committee on expenditures for approval before the actual working drawings are begun.

When the working drawings are finished, they are presented to the architectural department, which has them checked by four engineering experts relative to: the structural, the electrical, the mechanical, and the audio requirements.

After these men have studied the plans and noted any suggestions, they are returned to the architect for any needed changes. When the architectural department is assured that all has been done to make the plan foolproof, they are submitted to the construction department. The first assignment of this department is to make a quantity survey, to determine the cost of the project.

The construction may (Continued on page 284)

Labor Missionaries build brotherhood, meetinghouses, testimonies

by W. B. Mendenhall
Chairman, Church Building Department

Great and wonderful things have been accomplished in the past half-decade in the South Seas in providing the local Saints fine places of worship, schools, and colleges to aid them in learning to raise their own standards of living.

This is the story of many helping hands who set about to make that dream come true in one of the oldest and most fruitful mission areas of the Church. The Prophet Joseph sent four missionaries, Elder Addison Pratt, Benjamin F. Grouard, Noah Rogers, and Knowlton F. Hanks to the South Seas to commence missionary work. The party left Nauvoo on June 1, 1843. On November 9, Elder Hanks died and was buried at sea. The three elders arrived at their destination, the island of Tubuai in the Austral Archipelago, two hours after midnight April 30, 1844. They had spent 203 days on a windjammer! Now (115 years later) the trip can be made in a few hours, let alone days.

With the exception of the work done among the American Indians, this was the first organized missionary venture of the Church to be conducted in a non-English tongue. This was the beginning of what is now known as the Tahitian Mission. Other missionary pioneers of the restored gospel began the work in Hawaii in 1850; Australia, 1851; New Zealand, 1854; Samoa, 1863; and Tonga, 1891. Each mission had problems peculiar to itself in its beginnings. Each mission found the love of the people who accepted the message.

And since the beginnings, the elders have always assisted the people in their daily living as well as their religious activities. It was in these eight missions of the Pacific (there are two missions in both Australia and New Zealand) that labor missionaries were called in the mid-1950's.

Labor missionaries are elders from Zion, who make their living in the various phases of construction work. They are called on full-time missions to work side by side with native brethren, training them in a lifelong vocation, as they build chapels, schools, or other Church-sponsored projects.

Briefly now here is the picture of what has already been accomplished, and what is taking place:

New Zealand: From 1954 to 1958 there were seven chapels built, the entire Church College of New Zealand and all its facilities, the temple, and twenty-nine chapels approved, of which nine are now under construction, and one is getting under construction every six weeks.

There have been over fifteen hundred local labor missionaries serve in this program in New Zealand. They have come from every age bracket. The suste-

*One of several new buildings
recently completed in the Tahitian Mission
is this branch chapel at Paëa, on the
main island of Tahiti.*



The entrance to the main building of the Church College of Hawaii. The college, located on the island of Oahu, was dedicated by President McKay on December 17, 1958.

On May 4, 1958 President David O. McKay dedicated this lovely chapel at Suva, Fiji, below. As is true of the other buildings in the Pacific, this structure was built by labor missionaries.



nance for the labor missionaries was furnished one hundred percent by the local Church membership and others in the area. Fourteen hundred acres of farm land are being developed here. The total value of donated hours of service is over two and a half million dollars, but who can place a value on the improved conditions of these people that this labor of love has brought?

There have been forty labor missionary families called from Zion to supervise this work. The New Zealand Temple is operating with satisfaction. The school was thought at first to have been built too large. But before the conclusion of the first school year, registration was closed because of overloaded facilities. Registration is already completed for the 1959 school year, with many students turned away. There are twenty-three American schoolteachers and five New Zealand teachers comprising the faculty. The school has the largest auditorium in New Zealand, two Olympic-size basketball courts inside the gymnasium. A total of 5500 persons may be seated in the combined auditorium and gym. Many civic functions have already been held here. The school also has an Olympic-size swimming pool.

The New Zealand government has granted a post office and an official name for the community. Temple View, New Zealand, is three miles from Hamilton and two miles from Frankton Junction.

Australia: Here the labor missionary program began in February 1956. Construction actually was

under way the following June, and by October 1958, seventeen chapels were completed; two others were remodeled; the mission home in Sydney had received badly needed additions; and the labor missionaries were sent to New Zealand at that date.

One of the new chapels, at Parramatta, is built upon the site of the home of William Bligh, who, for a short time, early in the nineteenth century, served as governor of Australia. This was the Captain Bligh who gained a measure of immortality for his earlier real-life adventure that was recorded in *Mutiny on the Bounty*. An appropriate placque on the chapel grounds briefly tells his story.

The Australian government officials, locally and nationally, have been most complimentary and helpful to the entire program. Typical are these remarks, made by the Honorable Frank L. Rojo, mayor of Heidelberg, Victoria, when he was called upon to speak as the chapel was dedicated there. He said in part:

"... Today I have been shown all around your Church which I consider to be a glorious edifice. From what I can see, nothing has been overlooked; it has everything. It caters to the spiritual need and the physical needs of all ages.

"It is my firm belief that churches alone can fulfil the needs—particularly of our youth and a Church such as this will do—far more than any of our youth clubs could ever hope to do in combating the ever-increasing problem of child delinquency. . . .

One of nineteen new chapels recently completed in Australia is this building of the South Perth Branch on the west coast of Australia in the South Australian Mission.

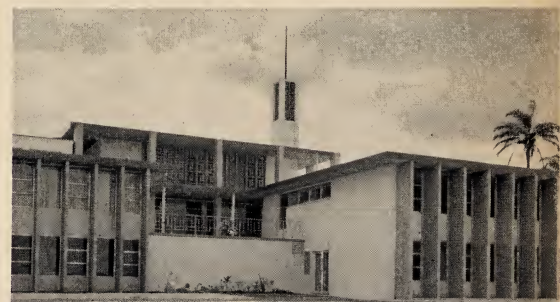


"We are grateful to the executives of your Church for having seen fit to purchase land in Heidelberg and now have built such a beautiful building at the entrance to our city. It is lovely to drive along Heidelberg Road and see this building adorning this particular area; no one could pass here without admiring this example of modern architecture. . . ."

This building program, providing meeting facilities, has aided materially in the missionary effort that has doubled the Church membership in the two Australian missions in the short period of two years.

Tonga: Ninety local labor missionaries were joined by approximately nineteen labor missionaries from Zion and have built seventeen new chapels since the middle of 1956 on five different islands. They have enlarged the Liahona College to twice the size of its original status, built thirteen teachers' homes for American teachers and have remodeled tutors' homes for

(Above right) A rear view photograph of the new building of the Brisbane district and branch chapel in Queensland, Australian Mission.



(Right) Typical of the courts of many of our new buildings in the South Pacific is this view of the Bentleigh chapel in Melbourne, Australia, which was completed in July 1958.

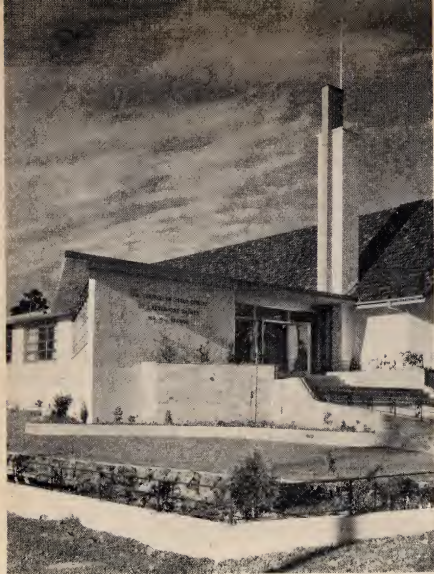


local teachers; have built a new mission home and elders' quarters; have done considerable work on primary schools; and this was all scheduled to be completed in March 1959. The local people furnished all the sustenance and the labor for these projects and worked tirelessly under the supervision of labor missionaries from Zion.

Samoa: From 1954 to September 1959 there will have been completed approximately thirty new chapels in Samoa. In addition, fourteen dwellings for teachers from America, shop buildings, additions to primary schools, completion of a new high school addition at Pesega, and a complete new high school at Mapusaga, American Samoa, dormitory units, and many other buildings incident to the needs associated with the schools will be furnished by this September. A new mission home and several elders' quarters situated throughout the islands are also part of this program.

There have been approximately 120 local labor missionaries on the Samoan projects, laboring with approximately twenty-five labor missionaries from Zion. Here again the local people have provided all the food to sustain the local labor missionaries.

This same organization built the beautiful new chapel—



The new chapel for the Box Hill branch at Melbourne in the South Australian Mission.

Another chapel built by labor missionaries in Australia is the one shown below. It is located at New Lambton Heights in Newcastle.



one of the most colorful buildings in the South Pacific—at Suva, Fiji Islands. In connection with the chapel, elders' quarters were built. Fiji is a part of the Tongan Mission.

Tahiti—Tahiti was the site of one of the first post-war building programs undertaken by the Church in the Pacific. The chapel and the mission home at Papeete predate the labor missionary program in the Tahitian Mission by several years. Under the labor missionary program we are finishing five chapels, and additions to facilities on the mission home property. Here again the people sustain the local labor missionaries and furnish all the labor over and above what is done by the labor missionaries from Zion. About twenty labor missionaries have been at work in Tahiti.

Hawaii—The Church College of Hawaii at Laie, is a story all its own. In telling about its dedication, the Honolulu *Star-Bulletin* recently headlined one of several stories: "Volunteer Labor Saved College about \$1 Million."

One week before the college dedication, the Honolulu *Advertiser* said editorially:

"Dedication of the new Church College of Hawaii at Laie next week will be a notable event in the annals of education in these islands. Hawaii has gone a long way in education during the century and third since its first western school was established and the Church of Jesus Christ of Latter-day Saints is furthering that advancement splendidly.

"As is customary with enterprises undertaken by these churchmen, the \$3,500,000 institution at Laie will be as imposing in appearance as it is in the quality of its functions. As a valuable factor in the development of facilities for higher education here and a symbol of the enterprise and patriotism of its founders, the new college is indeed welcome."

President David O. McKay dedicated the college, situated near the Hawaiian Temple, on December 17, 1958.

During the impressive services this radiogram was read:

"December 17, 1958

"President David O. McKay

"Laie, Oahu, Territory of Hawaii

"Please give my greetings to all assembled at the dedication of the Church College of Hawaii.

"This splendid new campus, built by the faith and work of your Church members, adds much to the resources of the Hawaiian community. I am sure that the young people who study here will be forever inspired by the devoted example of their many benefactors. Congratulations and best wishes.

"(signed) Dwight D. Eisenhower

"President

"United States of America."

During these exercises, short addresses were given by the Honorable William F. Quinn, governor of the territory of Hawaii; the Honorable Neal S. Blaisdell, mayor of the city and county of Honolulu; Dr. D. F. Crokoer, deputy superintendent of schools, territory of Hawaii; and Dr. Laurence Snyder, president, University of Hawaii.

The junior college is a dream of many people for many decades. The Church has had the ground since the mid-sixties of the last century. Ground was broken for the modern campus February 12, 1955, and the college formerly opened in temporary quarters—four surplus army buildings that fall.

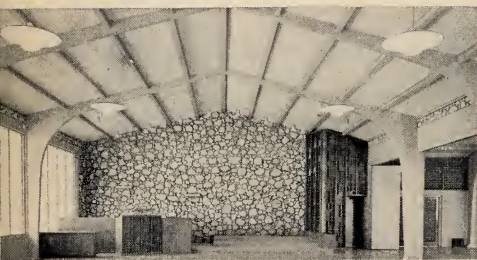
The newly completed permanent campus is the loving work of upwards of eighty local labor missionaries, assisted by thirty-five labor missionaries from Zion.

In summary there (Continued on page 270)

(Right) Members of the Church at Nava, Samoa, are now enjoying this recently completed chapel.



(Below) One of the first new buildings to be built in Australia was this chapel at Adelaide in the South Australian Mission. It was completed in November 1957.



(Above) An interior view of the chapel at Suva, Fiji, before the installation of the seats.



An air view of the Church College in Hawaii, top center, shown in relation to the temple, right center. The building at lower center behind the six tall trees is the new chapel. These buildings are located at Laie on the island of Oahu.



Our Church Architectural Development

by Harold W. Burton
Church Supervising Architect

Our early pioneer forebears have left us a great heritage in the fine buildings that mark the path of Mormonism. From the first temple built in Kirtland, to the early meetinghouses and stake tabernacles that may be found in our early settlements in the West, we find examples of the architecture of that early period in our history. Many of the early converts were artisans and craftsmen of skill and ability in the building trades, trained through long years of apprenticeship. They built well with a love and devotion to their craft as well as their new-found religion. We owe them a debt of gratitude and a great respect for their works.

In an article in *The Architectural Forum*, March 1936 issue, "Master Detail Series," the Kirtland Temple was held as one of the fine examples of early American architecture. This article was profusely illustrated with measured drawings of the plans and elevations of the building, with many of the outstanding details of this fine edifice. Also included were many photographs of the temple. The Kirtland Temple was, without doubt, the finest example of the "colonial" style in the Mississippi Valley at the time of its erection. This article extolled the design and fine craftsmanship of this building.

In 1832, the Saints, in their poverty, were commanded to build a holy house unto the Lord so that he might restore the keys and covenants for the new dispensation. (D & C 88 & 95.) When, because of their extreme poverty and their few numbers, they hesitated, the Lord twice warned them. They then set to work with devotion so characteristic of the early Saints. The temple was completed and dedi-

cated March 27, 1836 at a cost of approximately \$70,000.00, a very considerable amount at that time, so soon after the organization of the Church. The temple still stands, after 123 years—a monument to the devotion, skill, and craftsmanship of those early workers.

When the Church moved on to Nauvoo, a second temple was built. This, too, was a monument to the ability of its builders.

After the expulsion of the Saints from Illinois, the long trek across the plains began. Upon their arrival in the valleys of the mountains, the Saints began the building of homes, meetinghouses, and stake tabernacles. In only a short period after their arrival, other temples were commenced. In all of these buildings, the same meticulous craftsmanship is in evidence. The architects of these early buildings had exceptional ability, their works are a testimony to their skill, excellent taste, and training.

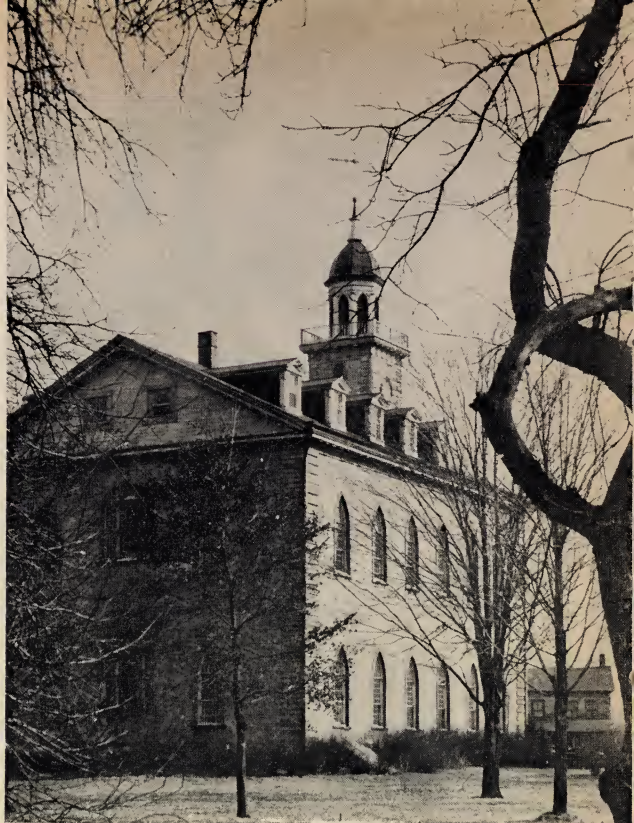
Today, fine examples of the architecture of that period are found in the stake tabernacles at Brigham City, Heber City, and St. George. The temples in Salt Lake, Logan, Manti, and St. George, are monuments to their architects and to their builders. All of these buildings have been in continuous use from sixty to ninety years. In each case, they were constructed of materials locally available. The materials used in their construction were stone, adobe, timber, and plaster. The walls of the St. George Temple are of local sandstone with an applied plaster finish. The St. George Tabernacle is built of local red sandstone. The Heber City Tabernacle is built of material found in the beautiful Heber Valley. The timber used in the

LATTER DAY SAINT'S
MEETING HOUSE



A rear view of the Kirtland Temple, first temple built by the Latter-day Saints, dedicated March 27, 1836. This building, located forty miles from Cleveland, Ohio, is still standing.

The famed tabernacle at Brigham City built in the year 1888. This old building located on the Main Street of Brigham City, still attracts much attention because of its unusual beauty.



construction of these early buildings is of native timber cut in the nearby canyons, much of it hand-hewn, as evidenced by the adze marks.

Two of our early pioneer buildings, which are now missing, are the old Salt Lake Theatre which was at the northwest corner of the intersection of 1st South and State Streets and the old Social Hall farther north on the east side of State Street. Before the Salt Lake Theatre was torn down, there was considerable public sentiment and emotional agitation to save this historic building. President Heber J. Grant put forth great effort to keep it as a memorial and endeavored to find ways and means to sustain it. But progress could not be denied, and finally it was razed. A new modern building now occupies the old theater's site. The members of the community that remember this old playhouse have always been saddened by its loss. President David O. McKay has fathered a movement which has culminated in a community-wide desire

for a "Memorial Theater" which is now being designed for the campus of the University of Utah. It will not be a "replica" but a modern functional theater as a "memorial" to the historic old playhouse.

The rule today in the erection of our houses of worship is to use locally produced materials as far as it is consistent. The problem of transportation which beset our early builders has been largely solved with the advent of railroads, overland trucking, and the airplane. Building materials can now be readily moved to almost any location. Transportation was a

One of two famed circular stairways in the Manti, Utah, Temple. This architectural masterpiece climbs five stories and contains one hundred fifty-seven steps. Modern architects marvel at this construction.

real problem for the builders of the Salt Lake Temple. The hauling of the huge blocks of granite from the quarries just twenty miles away was difficult. Even a canal was built from the quarries to the temple site with the thought of floating the granite blocks to the temple. Today, with modern machines, we would scarcely give it a thought.

We often hear the question asked, "Why do we not continue to build our buildings in the style of our early pioneer examples?" This is largely a problem of economics. It is still possible to reproduce the architectural design of these early buildings including their fine details, but at a cost much greater than buildings designed using modern available materials. Today, there is a great wealth of new materials, many manufactured by quantity production methods, precision made and readily available, unknown to our early builders. For the past thirty-five years, our nation has been upset with wars, depressions, and booms, which situation has not been conducive to the development of building artisans and craftsmen. The apprentice system we once knew is all but a memory now. Because of this it is increasingly difficult to find sufficient craftsmen with the required skill to reproduce similar buildings to the fine buildings of our early beginnings.

There are also other items of considerable cost embodied in our modern buildings that were unknown to our early builders. These include modern sanitary facilities, heating, and air conditioning, electrical distribution systems, public address systems, closed circuit television broadcasting, and many other refinements. Then again, the requirement for the function-

al use of the building has increased. The curriculum of the auxiliaries has been increasingly expanded. Today, the requirements for our ward and stake buildings are much more complicated than compared to the requirements of our pioneer buildings. In order to build our modern buildings, great care has to be taken in the selection of materials and methods of construction to make them economically possible. A building, the design of which calls for an unreasonable expenditure of money for its execution, becomes burdensome and a cause for anxiety instead of a joy.

In order to build our buildings at an expenditure which is within our ability to finance, great care has to be exercised in the selection of materials and with the elimination of all unnecessary adornments. The tendency is toward strictly functional buildings, the form of which follows the function, simple in architectural design and economy in the structural elements. Simplicity is always difficult of achievement. The great architectural monuments of antiquity were generally simple in plan with their architectural expression always manifesting the plan arrangement.

It should be our endeavor to keep abreast of the times, utilizing the use of new and proven materials and new and proven methods of construction procedures. It should be our aim in the development of our buildings, never to be satisfied with our achievements and never to be convinced that our present methods are the best, but ever strive to make each new building better than the last one. If we keep this goal in mind, we will progress. We must go forward. To become satisfied with our efforts is to stand still—and to stand still is to retrogress.

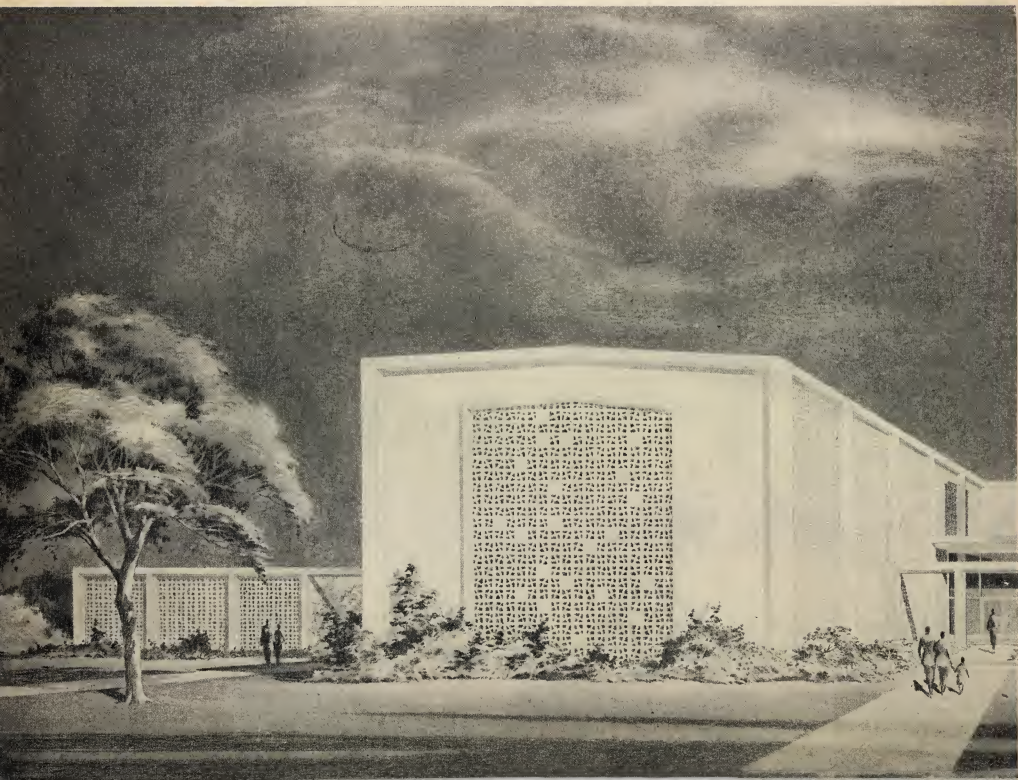
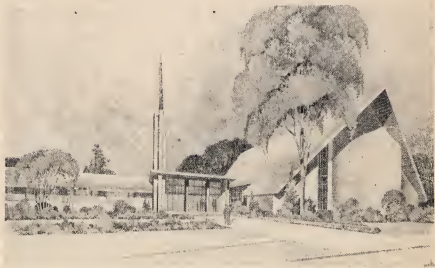


“The Lord’s House”

Charlotte Branch chapel, in historic North Carolina, part of our Central Atlantic States Mission. The architect is Lowell E. Parrish.

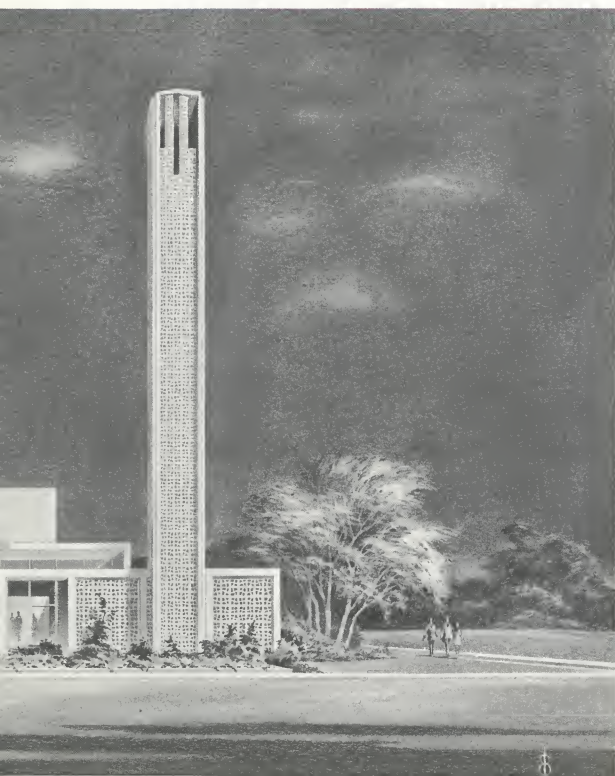
Throughout the length and breadth of the United States—and in many other countries throughout the world—the Church is constructing new, beautiful, modern, and functional meetinghouses in order to meet the housing requirements of a rapidly growing membership.

Tabulations show that at this writing there are in use 1,718 meetinghouses in wards and stakes, 429 in missions in the United States and Canada, and 451 in foreign missions, or a total of 2,598 (Continued)





Colored markers constantly change appearance of map as building projects in the United States are planned, begun, and completed. Map hangs in the building department offices in Salt Lake City.



"For the strength of the hills we bless thee. . . ." The chapel of the Mountain View-Mountain View Second wards, Hillside (Salt Lake City) Stake, effectively uses that strength as a backdrop. Architect is John N. Clawson.

From earliest times an area of fertile fields and pioneer traditions, Taylorsville is rapidly developing as a land of homes in the southwest section of Salt Lake Valley. (Below, top), interior of building. Harman and Johnson, architects.

(Below, bottom). Villa Sarmiento Branch chapel, Buenos Aires, capital city of Argentina. Plans for this mission building by Church Architecture Department.





meetinghouses completed and dedicated.

On these pages, in full color and in black and white, are reproduced architects' drawings and photographs of buildings planned, now under construction, or recently completed.

The picture changes virtually every day, and new chapels are being started while others are being dedicated each week, but as we go to press 238 meetinghouses are reported under construction in the wards and stakes, and another 303 have been approved and are in the designing stage. In the branches and missions 191 chapels are under construction and approval has been granted and plans are being drawn for an additional 213. This makes a total of 945 meetinghouses that have been approved and are currently in some stage of planning or building. These figures do not include other projects such as educational and welfare buildings, hospitals, temples, bureaus of information, or mission homes. (Continued)

A section of the Layton Stake Center, Layton, Utah. Building will also be the spiritual and recreational center for the membership of the Layton Fifth Ward, in the prosperous residential community south of Ogden. Steven T. Baird is the architect.

Exterior view of an expandable chapel, to be used in an area where the growth of Church membership is potentially great. The plans were created by the personnel of the Church Architecture Department.





(Above) Bay Area-Interstate
Tabernacle, recently placed in use, will
serve Oakland-Berkeley, Walnut
Creek, and Hayward stakes in California.
Harold W. & Douglas W. Burton,
architects.

Chapel at the Intermountain
Indian School, Brigham City, Utah.
Here our young Lamanite brothers
and sisters, who have come far for
an education, learn eternal gospel
truths, once held by their ancestors,
and restored by Joseph Smith.
Church Architecture
Department.





*Ellsworth Ward chapel,
Orlando Stake. Building is at Deer Park,
Florida. The architecture is
the work of the Church
Architecture Department,
Salt Lake City.*

*Another jewel by the side
of the road testifying to the beautiful things
that the Church brings to life. Chapel
of the Bountiful Ninth Ward, Bountiful
(Utah) Stake. William F.
Thomas, architect.*



*(Below) "Silent Missionary."
Brisbane Branch Chapel, Australian
Mission. Church Architecture
Department.*



Although our Church houses are built mainly for worship, because of the widely diversified program of the Church of Jesus Christ of Latter-day Saints, they contain not only a chapel and classrooms, but also offices, recreation halls, Junior Sunday School rooms, kitchens, libraries, dressing and shower rooms, and other facilities. It is a standard practice to place a lounge area with double folding doors between the chapel and recreational hall, so as to cushion the noises. Many of our meetinghouses are designed so as to provide up to twenty-six teaching areas.

Architects are not regimented, as these pictures show, but are encouraged to use their originality to

design buildings which, while meeting the requirements of a ward or branch, still harmonize with the terrain and general trend of architecture in a country or an area.

New materials and modern construction methods are constantly being employed in order to keep costs down and at the same time assure quality buildings and guarantee full value for money expended.

There is no end in sight. With the Church growing at an accelerated rate, occasioned both by baptisms of children and an increasingly large number of converts, the need for additional facilities is likely to continue to increase.

—D.L.G.



*North Shore Ward chapel
and Chicago Stake
House. Building shows
permanence and character of type
reminiscent of the Church's
Nauvoo period
(1839-45)
in the same state. Douglas W.
Burton, architect.*



*In the glorious sunland
of southern Nevada is this building
of the Las Vegas Ninth
Ward, Las Vegas
Stake. Douglas W. Burton is
the architect.*

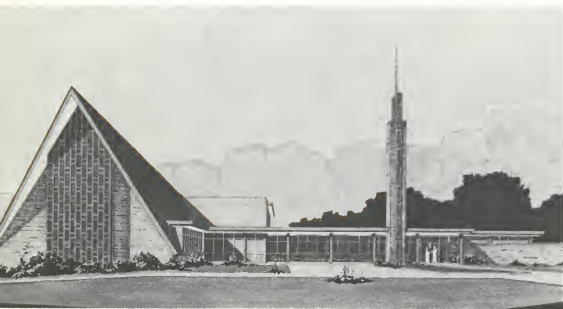


*Interior view of one building
at the Church College of Hawaii. Here many youths
combine education for earthly living with
eternal truths of the gospel. Douglas &
Harold Burton, architects.*



*(Left) Moab Ward chapel,
San Juan Stake, in the area of southeastern
Utah that nature has so richly endowed with varied shadings of color.
Architects for the building are Slack and David Winburn.*





*Above, in color, air view
of the temple and the college in
New Zealand. This project is the accomplishment
of the labor missionaries; the fulfilment
of the dreams of the Saints in that
part of the world.*

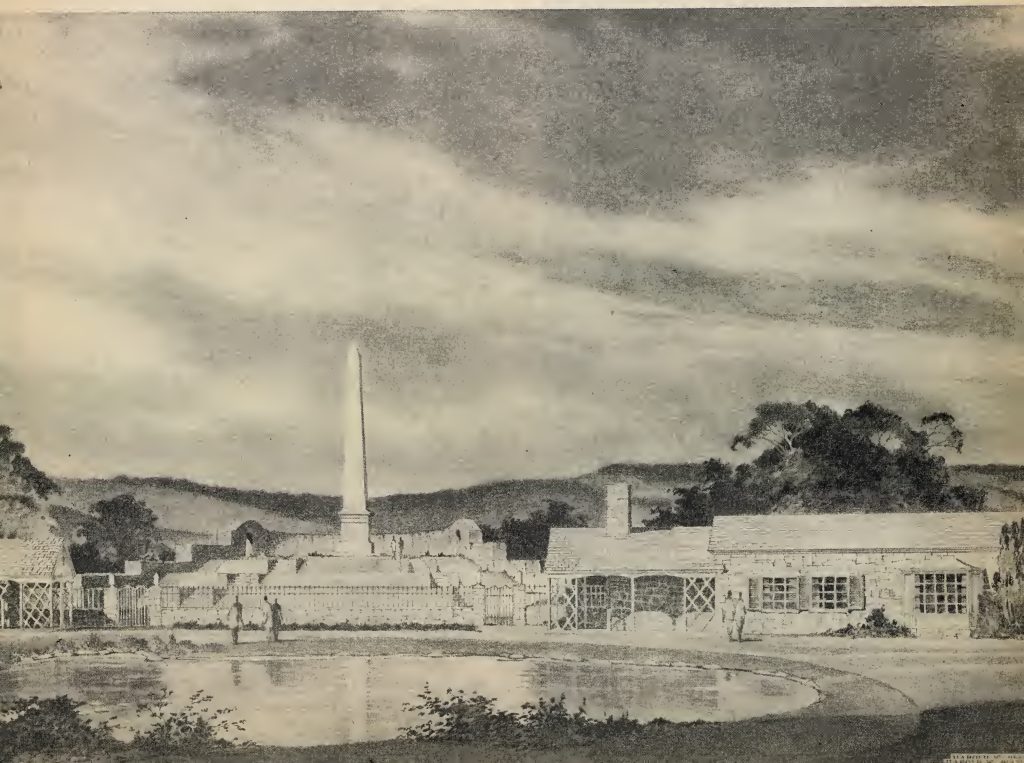
*(Above) In Birmingham, Alabama,
this new building of the Birmingham Branch
is already attracting much favorable
comment for the Southern States
Mission. John M. Fuller
is the architect.*

*Complementing the 38½ foot shaft
completed in 1905 (center) will be these
contemplated Bureau of Information buildings
at Sharon, Windsor County Vermont,
birthplace of the Prophet Joseph Smith.
Harold W. Burton & William J.
Thomas, architects.*





Columbus, Ohio, has this building in the state where much of the vivid, early history of the Church occurred. It is the Columbus Branch chapel of the Church, a part of the Great Lakes Mission. The architect is George Mason Clark.





Reactivation

There is an urgent, pressing, and critical need for brethren of the Melchizedek Priesthood to serve in one of the most vital of all fields of priesthood activity—the field of temple work.

With the completion of temples in Switzerland, New Zealand, and England, an increased interest in temple work has blossomed in the hearts of many of the Saints. The number of ordinances being performed in the temples generally has increased.

Now that there are more temples, and now that more of the Saints are anxious to go to the temples and perform ordinances for the dead, there is an imperative need for research work to provide the necessary names. In this connection, it is not uncommon to find that many going to the temples to perform ordinances are under the necessity of taking any names that may be available rather than being privileged to work on their own lines.

What is it that Melchizedek Priesthood quorums should do in this field of temple work, with particular emphasis on research? What direction should they receive from the stake? How should the quorums be organized in the genealogical field? Whose job is it to get the ball rolling?

First, be it remembered that Melchizedek Priesthood quorums are now engaged in a great program of priesthood reactivation. Although quorums have always labored with their inactive brethren, for the past three and a half years a detailed and uniform program has been followed in all quorums to bring the full blessings of the Church and of the priesthood to every ordained brother.



Through Temple Work

The objectives of this program of priesthood reactivation are these:

1. To get a Church assignment for every member of the quorum.

2. To lead all quorum members along the path of temporal and spiritual progression.

3. To see that every member of the quorum receives the blessings of the temple, meaning particularly the blessings of eternal marriage.

4. To guide every priesthood bearer to the final inheritance of eternal life in the highest heaven of the celestial world.

From the mere listing of the objectives of the program of priesthood reactivation, it is apparent that the crowning work in this field is centered in the temple and temple work.

As is well-known, temple work divides into two fields: 1, for the living; and 2, for the dead.

When faithful members of the Church catch the vision of the plan of salvation, they seek the blessings of the temples for themselves. These blessings pertain to the attainment of exaltation or eternal life in the kingdom of God. The crowning blessing of the temple is celestial marriage, the ordinance which puts a couple on the path leading to the fulness of reward hereafter.

As soon as a truly converted person catches the vision of the blessings to which he is heir because of the gospel, he immediately wants his family and loved ones to share those blessings. Every person who has been married in the temple for eternity immediately wants his children after him and his ancestors before

him to gain the same blessing. Where his ancestors are concerned, this means the performance of vicarious temple ordinances.

But before ordinances can be performed, those involved must be properly and accurately identified. This means genealogical research. Speaking of this, President George F. Richards said: *"We couldn't administer these blessings now to the kindred dead without this genealogical data. You will see readily that the genealogical research to find out our dead and such information concerning them as will identify them is on a par of importance with the temple ordinance work itself. So don't be discouraged, for when you are engaged in that work you are engaged in the work of God."* (*Genealogical Magazine*, vol. 27, p. 151.)

Now, how does all this apply to Melchizedek Priesthood quorums?

Genealogical work is not an auxiliary work; it is a priesthood undertaking. Temple ordinances are priesthood ordinances; genealogical research is the responsibility of priesthood bearers, as they may be assisted by others.

Thus we find the *Melchizedek Priesthood Handbook*, on page 31, specifying that one of the major works to be performed by quorum presidencies, a work which they cannot delegate to others, is to "promote temple work." This means for the living and for the dead.

Priesthood reactivation is not complete until a priesthood bearer has been sealed in the temple; thereafter, it is both (Continued on page 282)



THE PRESIDING BISHOPRIC'S PAGE

One of the greatest privileges we enjoy as Latter-day Saints is that of paying tithes. The word "privilege" is well chosen.

There are among us those who regard the payment of tithing as a duty, those who look upon it as a debt, even a few who consider it a burden. A burden it should never be; a duty it is in that it is a divine law; a debt also in that we are debtors of the Lord for all we have and are. It is, however, *voluntary*, and the terms of the Creditor are extremely generous—he asks for but one part in ten.

Still, the returning of tithes is first and foremost a privilege and it is in the interest of each of us to regard it as such. It is an opportunity for physical expression of gratitude to a kind and generous Father for the many bounties of life.

Tithepaying is a divine plan, a flawless plan. Everyone benefits—the Church, the ward, the community, above all the individual himself. He becomes an integral part of the Church and is entitled through his faithfulness to the peace of mind and continued blessings that are the unique lot of those who keep the commandments of the Lord. These blessings are—as thousands throughout the Church will testify—very real.

"Bring ye all the tithes. . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

We are thus promised blessings for diligence and faithfulness in the returning of tithes, as we are in connection with all gospel principles. Particular blessings are contingent upon particular commandments. Tithepaying will not solve all of our problems. It is not a down-payment on eternal life. It will not "purchase" anything. It is God's commandment that we should in this material, physical manner express our thankfulness for our material, physical blessings. The Lord acknowledges diligence in this commandment and related laws with a continuance of such blessings.

Money is of itself neither good nor evil. But it may play a substantial role in our salvation. If we hoard it, squander it foolishly, or compromise our principles to obtain it, we shall not be found guiltless. If we use it to further the kingdom of God on earth—through tithes and offerings—we shall be blessed here and hereafter.

One hundred and thirty years ago, on the wooded shores of a river in an obscure corner of Pennsylvania, one of the most important events in the history of mankind took place.

On May 15, 1829, two young men—each of them in their early twenties, were visited by John the Baptist, a contemporary of our Savior. They had come to pray for enlightenment upon the principle of baptism. John, now a resurrected being, laid his hands upon the heads of Joseph Smith, Jr., and Oliver Cowdery and spoke the words we now read in the 13th section of the Doctrine and Covenants. In this manner the Aaronic Priesthood was restored to the earth after centuries of absence.

As has been the custom in the past, two days have been designated by the Presiding Bishopric for Church-wide commemoration of this significant event. They are Saturday, May 16, and Sunday, May 17.

Saturday, May 16

It is suggested that Saturday, May 16, be utilized for an excursion or some similar outdoor-type activity for Aaronic Priesthood bearers and their leaders. Probably this could best be conducted on a ward basis but—if preferred—can also be on a quorum or stake level. Senior members could participate with the members under 21 or, again if preferred, have a separate outing.

If the activity decided upon is largely recreational, it would be appropriate to set aside a few minutes for a short talk or discussion concerning the event being commemorated. Inspiration as well as fellowship can thus be enjoyed.

Leaders are cautioned against traveling too far and against traveling in "car convoys." It is recommended that public carriers, such as busses, be utilized. In any case, responsible parties should make certain that there is adequate insurance coverage for all participants.

Overnight excursions, where desired, should be Friday-Saturday rather than Saturday-Sunday.

It is imperative that all activities of this day be closely supervised.

Sunday, May 17

Following is the suggested Sacrament meeting program for May 17. If stake conference conflicts, this program can be given on May 10 or May 24. The theme is: "Growth and Development through the Aaronic Priesthood."

1. Greetings—Bishopric (the Bishopric, being the presidency of the Aaronic Priesthood, should preside over and conduct this meeting.)
2. Opening Song—"We Thank Thee, O God, for a Prophet."
3. Opening Prayer—President of teachers quorum.
4. Sacrament song.
5. Administration of the Sacrament by members of the Aaronic Priesthood.
6. Reading of section 13, Doctrine and Covenants. A good reader should be selected for this.
7. Talk by a deacon under 21—"Why I, as a priesthood bearer, should study the scriptures." (5 minutes)
8. Musical number
9. Talk by a teacher under 21—"ward teaching—one of the great responsibilities I have as a priesthood bearer." (5 minutes)
10. Talk by a priest under 21—"How activity in the Aaronic Priesthood helps me prepare for my mission." (5 minutes)
11. Talk by a Senior member of the Aaronic Priesthood—"The importance of priesthood in the home." (5 minutes)
12. Musical number (optional)
13. Talk by a 16-18 year-old girl—"Why I respect young men who honor their priesthood." (5 minutes)
14. Talk by Aaronic Priesthood quorum adviser—"My responsibilities as a quorum adviser." (5 minutes)
15. Short talk by bishop—"Opportunities for service and development in the Aaronic Priesthood."
16. Closing song—"Do What Is Right."
17. Closing prayer—President of deacons quorum.

It is stressed that this program is not mandatory but merely suggested. Bishops may modify as they see fit as long as the changes are in keeping with the occasion.

Appropriate music should be featured. Duets, quartets, double-quartets, and choruses have in the past proved especially effective. There are many numbers in the Aaronic Priesthood *Chorus Book* which would be especially fitting. A few copies of this book are still available at the Presiding Bishop's Office (price, 75c postpaid) for those who desire to purchase them. There are several numbers in the regular song book, such as "I'll Serve the Lord while I am Young" and "It May Not Be on the Mountain Height" that are also well suited to the program. (See also page 270)

The Presiding Bishopric's Page (Continued)



Three members of the West Bountiful Ward, Bountiful North Stake, have earned seven Individual Aaronic Priesthood Awards—each with 100% attendance seals.

The three are Steven S. Nelson, the son of Brother and Sister Walter V. Nelson, and two sons of Bishop and Sister Maurice M. Arbuckle, Kent K. and Lynn K.

All three boys have been very active in the programs of the Church since obtaining the priesthood. All are Eagle Scouts and all hold Duty to God Awards and Aaronic Priesthood pins. All have served as officers in their various priesthood quorums.

Kent Arbuckle is currently serving in the South Australian Mission while his brother and Brother Nelson are completing six-month tours of duty with the United States Army.



Steven
Nelson



Kent K.
Arbuckle



Lynn K.
Arbuckle



"Remember, the worth of souls is great in the sight of God." (D & C 18:10.) This principle is as true today as it was when revealed to the Prophet Joseph Smith 130 years ago.

All auxiliaries and programs of the Church are designed and operated to contribute to the salvation of mankind. Like missionary work, the program for Senior members of the Aaronic Priesthood offers a chance to contribute to this goal in a very direct manner.

There is a real joy and satisfaction to be found in this work. The individual reactivated rediscovers vistas and depths in his life that have long been closed to him. Those who participate in helping him regain the blessings and opportunities the Church offers share his joy. "Likewise . . . there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10.)

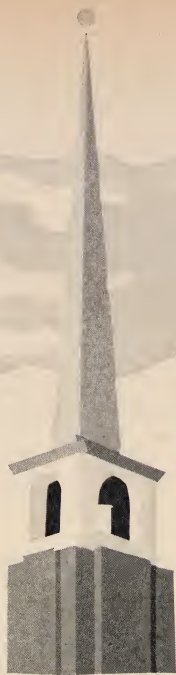
This is the vision of the Senior Aaronic Priesthood program. It is a means to an end, that end being the immortality and eternal life of each of us. If we approach our calling with humility, prayer, a positive attitude, and an eye single to the glory of God, we cannot help finding satisfaction and success in our labors.

Labor Missionaries build brotherhood, meetinghouses, testimonies

(Continued) have been over seventeen hundred young men participate as local labor missionaries in these South Pacific projects. Over the years of construction they have been trained in the building trades and have furnished the labor to construct several million dollars worth of buildings. All supervision has been furnished by labor missionaries called from America. The sustenance has been furnished by the local people, and the districts and branches in all of these mission areas have turned out in great number in furnishing labor and sustenance far in excess of any request made of them. The membership of the missions have supported the movement exceedingly well. In effect, the Church has provided approximately seventy percent of the cost of this construction, and the local membership and non-member friends of the Church have provided the other thirty percent as they have contributed their labor.

Church Moves On (Continued)

22 Granite Park Stake, 275th in the roll call of stakes of Zion, formed from portions of South Salt Lake Stake, with Elder Rolf Christiansen, who has been serving as president of South Salt Lake Stake, as president. His counselors are Elder John B. Garside, who served with him as first counselor in the old stake, and Elder Paul C. Moore. Elder William T. South, who served President Christiansen as a second counselor, sustained as president of South Salt Lake Stake. His counselors are Elders Forace Green and Floyd H. Hurst. Granite Park Stake has approximately 4400 members residing in Southgate, Central Park, Miller, Lee, Granite Park, and Eldredge wards. South Salt Lake Stake, also with approximately 4400 members, has Burton, Haven, Kimball, Madison, North Central Park, and Burton Second wards. These changes were effected by Elders Delbert L. Stapley and Richard L. Evans of the Council of the Twelve.



The Church Spire

by Ethel Hopper

We are not Mormons, but Bill once said that listening to the Salt Lake Tabernacle Choir was his one concession to Sunday religious services. One of your chapels has come to be almost a symbol to me. It stands just off Hill Road in Boise, Idaho, and commands a view of most of the valley. Now when I walk or drive alone along that road my heart cries out for what I once had.

Bill and I often discussed the beautiful chapels we had seen in our travels, especially in the northwest. We wondered at how advantageously they had been placed. Surely, it seemed, the ones who had chosen the sites had been inspired.

We watched the building of this particular chapel with mounting interest. In the evenings we could see dozens of men and boys working as if they loved doing it. One particularly lovely evening we were driving past when we heard the congregation singing. We did not know the song, and we could not

see the singers, but through the open windows the voices came full of confidence and devotion. We just knew they believed implicitly in what they were singing. Listening brought a measure of that feeling to us. We compared them with the Pilgrims in their struggles and devotion.

This meetinghouse makes such a beautiful picture, especially when the sun is setting and the last rays of light linger in its spire, a bright omen for the night's darkness.

We knew we could not always be together for the dark night of separation was fast closing about me. During Bill's illness we often drove down that road. Was there something about religious principles that could bring hope to a restless world or a grief-stricken heart?

Now I am alone and the evening hours are hard to face, but it comforts me to watch what we once shared:

The church spire catches the sun's last flame,
A blaze of golden light;
And holds the gleam on its tapering shaft
A torch for the coming night!

The value of an individual testimony

by Sussette Andrus

One of the first cornerstones of all righteousness in this world is for a person to get for himself a knowledge, by the revelations of the Holy Ghost to his soul, that this work in which we are engaged is true.

How does one get such a knowledge? God is no respecter of persons and he, through the Holy Ghost, will reveal to every person who abides by the law upon which the receipt of that revelation is predicated, a knowledge that this work is true.

The first step in complying with that law is for a person to desire to know. Men are given according to their desires, and unless they desire in their hearts to know that this work is true, that Jesus is the Christ, and that Joseph Smith was a Prophet of God, they will never exert the effort, and they will never comply with the law which will entitle them to know.

The second step is that we must study the principles of the gospel. When we are told that we are to study the gospel, it means we must study to know and understand it, not study to prove or disprove it. Proof and conviction must come through the Holy Ghost. Man can never get a testimony by reading the writings of men.

The third step is that we must practise the principles which we learn and make them a living part of our lives.

As a fourth step, we must pray to the Lord in humility and in faith and beseech him to reveal to us whether or not this work is true.

There is no one, who, by complying with these four steps, cannot gain for himself a knowledge of the true gospel.

Elder Mark E. Petersen in his talk "The Power of Testimony" stated that unfortunately many of our people have only a mental or intellectual acceptance of Jesus as the Christ. A true conversion has never taken place. A true conversion must be born of the spirit. We must be converted spiritually as well as intellectually.

The dictionary defines convert as meaning "to turn or change from one state to another." Just what is our own view of conversion? Jesus spoke to Nicodemus and told him that unless a man is born again he cannot even see the kingdom of God. This comes of a certain conception of conversion—born of the water, yes, in baptism, but we are also born of the Spirit. That birth of the Spirit means something more than most of us normally realize.

Through proper teaching a conviction is born in our soul. Faith develops. Through it we see how important it is to become like Christ. We see ourselves as we are in contrast to a Christlike soul. A desire for a change-over is born within us. The change-over begins. We call it repentance. Through our faith and as part of our conversion or change

from one state to another, we begin to see the beauty of righteousness. We desire it instead of sinful things, and in that manner there is born in our hearts a hunger and a thirst for righteousness. We strive with all our souls to become like the Savior. We resist temptation, because now we can see sin for what it is, the degrading influence which will drag us down. All this is part of conversion.

A conversion to the principles of the gospel is the best safeguard we have against temptation and sin. The Savior had that in mind when he taught the Nephites to "... pray always lest ye enter into temptation." (3 Ne. 18:18.) Prayer builds up this spirit of testimony as a resistance and fortification against temptation. It builds up a proper value of things so that when we see temptation we can see it for what it is, turn from it, and learn to love those righteous things for which we have developed this hunger and thirst. That is all part of conversion.

Some people believe that they are born with a testimony. This is not so. As Paul asks: "... how shall they believe in him of whom they have not heard?" (Romans 10:14.)

President Heber J. Grant showed this when he said that though he and his wife knew the multiplication tables, he certainly didn't expect his children to be born with that knowledge. The same idea could be applied to a knowledge of the gospel. No one can know the gospel is true unless he studies it and gains a testimony for himself.

If only we young people could get the kind of testimony that would make us strong and enable us to resist temptations and be able to stand firm in our convictions as did the Saints of the pioneer days, especially those members of the Church in Missouri at the time of the bitter persecutions there! How happy we would be backed by such convictions! Would we *die* for the gospel? Will we be able to resist temptations and evil? It all depends on whether or not we are converted, truly converted.

A testimony not only enables us to live properly, but it also impels us, in the words of the Savior, to put the seeking of the kingdom of God first in our lives, and all other things will be added thereunto.

One of the secrets of the success of our missionary system is the individual testimonies of the missionaries.

Elder Petersen tells of his wife's mother, who was converted to the Church in England at approximately forty years of age. All her life she had been a heavy tea-drinker, and when she had bad headaches, she would take more tea. Then she was converted and naturally found out about the Word of Wisdom. Believing that whatever the elders taught was so, she quit drinking tea and went to bed with her worst

headache, determined to suffer it out without the tea. She never drank tea from that day on, and after that first bad bout her headaches disappeared.

The story is told of two young men, who, though reared in good Latter-day Saint homes, married out of the Church, and gradually fell away altogether. Both of them knew a great deal about Mormonism. They had read the Book of Mormon; they had read our Church history. They knew much about our Church; but there had never been a conversion. The knowledge they acquired did them no good whatever so far as living the gospel was concerned.

Can we afford to put off gaining a spiritual testimony? Can we take the risk of losing the influence of the gospel in our lives by drifting away? We as young people cannot carry on the standards of the Church unless we believe in them. There must be a carry-over of actual conversion—a rebirth—or we shall never live the gospel, and we shall never be able to resist the temptations of the world.

However, no person can get a testimony of the gospel without effort on his part. We can be grateful for the MIA as well as for our seminary and Sunday School activities. These programs are designed to help us gain a testimony of the gospel through study, but only we, ourselves, make a true conversion possible. Through our desires and earnest prayers we must seek for the Spirit of the Holy Ghost to make the truthfulness of the principles of the gospel known to us.

Then, too, a testimony might be looked upon as a composite of many testimonies. We don't get a testimony of tithing until we live the law of tithing, nor do we get a testimony of prayer until we pray. I don't believe we get a testimony of the Doctrine and Covenants by reading the Book of Mormon or the Bible. We have to read and study the Doctrine and Covenants, pray over it, and live the principles that are there. As we live and experience them, we get a testimony. We could go through the whole list of the principles. If we are going to get a testimony of any one of them, we have to study it, pray about it, and then live it. When we have a testimony made up of these many individual testimonies, we shall be able to resist all temptations.

In summary, I would like to say to those of us who might have only an intellectual testimony, that if we can realize the richness of possessing a complete spiritual knowledge and testimony, one which will guide and direct us to do the things that will bring us joy and happiness, we shall be filled with the desire to humble ourselves and pray to God in earnest supplication for the Holy Ghost to make it possible for our rebirth of the spirit, that a true testimony of the gospel plan may be born within us.

"And Go to the House of Prayer"

(Continued) on the Church College of Hawaii, "Our biggest assignment is to build character. If we succeed in that, we make a success of the job. If we don't, it's a failure." And there is much character building that goes into the erection of a meetinghouse.

In one story of service we find illustrated once again the worth of a widow's mite. A widow in Buna Branch, Texas, owned a small cotton plantation, to operate which she employed two workers whom she paid on a monthly basis. She wished to assist the building program, but she was in modest circumstances. Finally she hit upon a plan: during rainy or inclement weather, she sent her two men to work on the Church as her donation. During a six months' period they averaged two and three days a week. Her consistent effort resulted in the steady progress of the project, and to her pleased surprise she found that her donation was among the largest contributions to this project.

Melinda Poole, wife of the branch president in Gaffney, South Carolina, learned of the unusual gift of Attorney Fort to the city. He offered five acres for a park, with the proviso that the work be completed in two years. When the city neglected its part of the bargain, the attorney

took the land back. When Sister Poole learned of this, she called on Mr. Fort and asked him to donate the five acres to the LDS Church.

Somewhat dubiously, Mr. Fort agreed to the proposition if the improvements were started within six months. Energetically, the members of the branch rallied to the cause, and the building progressed. Attorney Fort was delighted with "our church," as he soon called it. More than that he consented to serve on the branch finance committee—and it is increased progress for the new Gaffney meetinghouse!

Another poignant story is that of the Faldmo family. A work mission was accomplished by Isaac Faldmo, his son Norman, and his grandson, Norman, Jr. All of them worked unitedly as metal lathers on the Church College of Hawaii—three generations faithfully engaged in the same worthy work.

The raising of money to meet the ward or branch goal is always present. The Garden Grove Second Ward in California under Bishop Keith F. Matthews used many novel ways to raise funds for their meetinghouse. More than \$15,000 a year has been netted from their activities. Carnivals and egg routes, sales of Christmas trees, Easter baskets, Christmas cards, holiday fruit and cakes have been responsible. A ward catering service often netted \$200.00 a night and a home-baked, whole-wheat bread sale has proved

so popular that it taxed ward facilities. A group of ward members, regular participants on a TV quiz show, have turned another \$1,000 plus to the building fund.

In the Mill Creek area the MIA presented the bishop a Christmas wreath with \$200.00 tucked into it to boost the building fund. And we could go on indefinitely telling of the giving almost beyond the possibility of giving—and giving again—but behind these who have given lies the feeling of being bound together in a great cause—the glow and satisfaction that come from service and sacrifice.

The Church buildings serve yet another important function—they become missionaries wherever they are erected. As an example, thousands, not members of the Church, were given the opportunity to pass through our sacred temples before their dedication in Switzerland, Los Angeles, New Zealand, and London. Interest was aroused. Meetinghouses are always open for visitors. When the appointments are as they should be—when all of the various steps in the building have been undertaken in an orderly manner—the stranger, the investigator comes to listen, to learn, to worship, and often to join.

The Church building program has today become big business—but it is the business of bringing people to a knowledge of Christ and his gospel—to bring to them joy everlasting.

The Western Standard

(Continued) him learned all the particulars concerning the condition of the mission. Finding that Elder Cannon had been called to labor under his direction, Elder Pratt deemed it wise, as he was leaving, to set apart Elder Cannon to preside over the Pacific Mission, subject to the direction of any of the twelve apostles who might visit or be called to labor in that area.

The first order of business for the young elders was to secure a suitable office, set up the press, and go to work. Concerning this Elder Cannon later wrote:

"An office was secured on the prin-

cipal street in town, and we immediately commenced the publication of the translation of the Book of Mormon in the Hawaiian language. Two thousand copies of this work were issued and sent down to the Islands. While publishing this work, and attending to the other labors which devolved upon me, I maintained a constant correspondence with President Brigham Young. He still favored the publication of a newspaper, and appointed me to be its editor, and, by his kind, fatherly and hopeful counsels, gave myself and the Elders laboring with me, continual encouragement in our labors."

The last form was run off the

press January 28, 1856, barely six months after their arrival in California. The day following the completion of the precious book, the first child was born to George Q. and Elizabeth Cannon while its father was absent holding a meeting at Salmon Falls. To their deep sorrow the new life continued only for a few weeks.

The publication of the paper, *The Western Standard*, and the fulfillment of duties involved in the mission were tasks which called for all of Elder Cannon's mental and physical energies, and these were willingly devoted thereto. Prospects in San Francisco for the establishment of a printing-office and newspaper he

You are looking at a time machine

It sounds like science fiction: traveling across the continent in 4½ hours, going from New York to London in 6½, cutting airline schedules almost in half.

Yet these are routine for jet liners in the jet age — an era people at Standard's research laboratories have been working toward since the day seventeen years ago when we fueled the first U.S. jet flight.

Since then our scientists have worked with the armed forces to perfect fuels and special

lubricants for planes that fly faster than sound, or cruise non-stop around the world. They've helped engine designers solve problems of heat and cold, in addition to aiding airlines with faster airport fueling systems.

The sum of these years of development has been to add hours to the traveler's day, days to the vacationer's week. So, in helping to harness time, as well as in putting petroleum to many other uses for you, ***the people at Standard are planning ahead to serve you better.***



STANDARD OIL COMPANY OF CALIFORNIA

had found to be of the most discouraging character.

"The Lord opened our way in a most signal manner. . . . It really seemed to me that money grew in our hands, and that five dollars—though considered a very small amount in those days in California—would go farther and accomplish more than four times the amount would under ordinary circumstances.

" . . . Friends were raised up on every hand, and though our pathway was not free from obstacles, yet the work moved off so successfully that we felt greatly favored and blessed of the Lord."¹⁰

It was on January 4, 1856, that there was issued a prospectus of *The Western Standard*, and it outlined the subject matter that would appear in that newspaper. It was "to be devoted to the interests of the Church of Jesus Christ of Latter-day Saints—to be an exponent of its doctrines, and a medium through which the public can derive correct information in relation to its objects and progress." Its columns were also to "contain items of general intelligence and the current news of the day, both foreign and domestic." Its columns were to be "enriched by the correspondence of the elders of the Church, who are labouring in different portions of the earth" and by "choice selections from the leading papers of the United States and Great Britain." It was being issued "under the sanction of the First Presidency of the Church" and was to be "found on the side of truth, defending it and heralding it forth." As a medium of advertising it was to "present unusual facilities to businessmen and general dealers," as it was to be "extensively circulated among the emigrating portion" of the community. It was going to be a "weekly newspaper" and the "terms of subscription—\$5 per annum, in advance."¹¹

The first number of *The Western Standard* was issued on February 23, 1856. Editor Cannon, in an "Introductory Address," explained in some detail the reasons for commencing the publication, and he had great faith in the outcome.

"We undertake the discharge of these labors with a firm reliance on that power which we have often proved to be all-sufficient for those who put their trust therein, believing that every effort of ours, so long as we operate upon correct principles,

will accomplish the desired object. . . . We have full faith in its practicability, and in the results which will attend it."¹²

The editor felt that men had forgotten that "there are two sides to a story"—that a possibility might exist of the "Mormons" being misrepresented. He summed up the whole problem very clearly.

"We have long needed a press; our enemies have had the privilege, for years, of giving publicity to doctrines and views of our Church; they have maligned, vilified and misrepresented us; and the good which has been occasionally ascribed to us, they have taken particular pains to withhold from the world. 'Mormonism,' its evils and abominations, as they love to term our peculiarities, have been exhaustless themes on which every scribbler could dilate, with but very little danger of being called to account for his misrepresentations. Our publications have been eagerly scanned, and every idea or statement calculated, when separated from its context, to convey impressions prejudicial to us, and to bias the mind of the public against us and our doctrines, has been quoted, commented upon, and blazoned from one end of the land to the other.

REQUIREMENTS

by Elaine V. Emans

What is a washday
Without wind
Curving the rainbow
Colors pinned,
And what is washday
Without bright
Sun bleaching linens
Yet more white?

With neither one,
How incomplete
The day is, how
Lacking in sweet
Outdoors a blanket
Or sheet spread
At night upon
Its waiting bed.

"It is to correct this feeling, to make our principles and belief more publicly known, to give greater facilities for investigation, and to defend an innocent, much abused and injured people against the aspersions of their enemies that this paper has been started. . . . We feel it to be incumbent upon us to be the exponent of our own doctrines."¹³

The Western Standard was to be independent, both in religion and politics, and its editor considered himself free to express his ideas upon all subjects that might come under his notice. He had striven to cultivate a spirit of liberality and tolerance for all who were sincerely endeavoring to practise correct principles and were willing to accord all men the privilege of worshipping God according to the dictates of their own conscience.

From time to time some interesting items appeared in the *Deseret News* concerning *The Western Standard*. The following is an interesting example:

"A Star in the West began, on Saturday, the 23rd of Feb., 1856, to illumine the horizon on the borders of our Pacific coast, for on that day and date Elder Geo. O. Cannon issued No. 1 of Vol. 1 of 'The Western Standard,' and clearly, steadily, and broadly may its genial rays lighten the lovers of truth in the pathway of righteousness, and its mild radiance make still more visible the erratic courses of earth's nations in quest of stability in ways in which it will never be found, and the strange and devious wanderings of high and low, rich and poor, king and peasant, in search of happiness in paths which lead not to its attainment."¹⁴

About this same time Elder Wilford Woodruff, in writing to Orson Pratt in England, mentions the new paper.

"I am very much pleased with the appearance of the Standard; it is ably conducted, and I think it will prove a benefit to the Saints, and help to keep at bay some of our vile calumniators, who will not be so barefaced in their attacks when they see we have a paper that will defend our cause."¹⁵

One of the first editorials written for the new paper was one entitled, "Mormonism, What Is It?" In this article the editor sought to correct some of the misrepresentations which had been published by other



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that
Hollow
Feeling...
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newspapers in the area and to outline briefly a few of the chief characteristics of the restored gospel. Among other things he wrote:

"If many of the conductors of public journals had been as desirous to show the people the good side of 'Mormonism' as they have been what they are pleased to call, the bad side, it would have obviated the necessity of us having recourse to this method to make our belief public. . . . We are perfectly willing, yes, and even desirous to have our principles investigated. Our books and publications are open to all."¹⁶

The editor of the *Standard* wrote many editorials concerning such gospel subjects as the necessity for the priesthood, the need for apostles and prophets, the importance of gathering, the evidence of miracles, the fallacy of spiritualism, etc. The question of Utah statehood was discussed many times. The Civil War, which broke out a few years later, was predicted.

"The spirit of strife, division and civil war, is triumphing; and it is plain to be seen, that unless these breaches are healed, civil war and the disruption of the Union are extremely probable."¹⁷

That was certainly a time for brave journalism in a city that was springing into being like a giant, where corruption ruled and where bands of hoodlums carried on thefts and violence. Editor Cannon commented as follows concerning the wickedness so prevalent:

"Since 1849, it is said that four-teen hundred lives have been taken by violence; and, for all this vast amount of bloodshed, but two or three have paid the penalty exacted by the laws. Ballot-box stuffing, illegal elections and fraud of every kind, it is now apparent, have been practiced to an unlimited extent, and the most corrupt venality has characterized, with a few exceptions, the officers of the city, county and state governments. It is notorious that, in this city, a rich or influential murderer could not be condemned, neither could an honest man be elected to office."¹⁸

He also spoke out against the Vigilance Committee, which had recently sprung into existence and had taken the law into its own hands. It was his opinion that "when the majority of the people are pure and upright" they would elect good men to "offices of trust



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and power," and, "when such men are in power, there is no need of organizations being formed unknown to and unrecognized by the laws." He felt that "when the bounds of law are over-stepped, there is no barrier to restrain the masses."¹⁹

It is worth while to mention that the other editors were taking notice of what Editor Cannon wrote and were restraining themselves a little more in what they wrote. According to the *Deseret News*, "*The Western Standard* is causing reckless editors to be a little more shy in dishing up lies, slander, misrepresentation, and vituperation concerning the 'Mormons.'"²⁰

Elder Cannon had great faith in the outcome of this work and felt that only good would eventually result even from the actions of the enemies of the Church.

"The Lord has numberless ways of effecting his purposes, and the slanderers of his people he uses as instruments to warn mankind. Were there no slanderers of 'Mormonism' there would be nothing to attract the attention of the people."²¹

He believed that the fact that the Mormons were so falsified and slandered was strong evidence that they had the truth.

"It is astonishing that 'Mormonism,' or the 'Mormons,' cannot be assailed by any other weapons than ridicule and falsehood—that their system presents no vulnerable spot for them to be attacked reasonably and logically. . . . Wherever the sound of 'Mormonism' has been heard, you will find its enemies invariably pursuing the one beaten track in opposition to it, as though they were under the influence of one controlling mind, though they may be of different nations, languages, and creeds. There is no appeal to reason, Scripture or anything else that would be likely to test its doctrines properly—no examination of the fruit by which its virtues might be known; but it is one continual stream of the most filthy slanders and abuse, about the people, their habits and domestic arrangements."²²

In commenting upon an article in the *New York Commercial Advertiser* Elder Cannon sums up his feelings concerning those who in that day were writing upon the subject of "Mormonism."

"Men who can write sensibly and logically upon other subjects, get completely befogged when they

touch upon this all-absorbing subject. There are men from whom no proposition is too wild, impracticable or anti-republican to publish as a means of checking 'Mormonism' and the increase of the 'Mormons.'"²³

On December 10, 1856, the First Presidency issued their "Fourteenth General Epistle," and they again mentioned George Q. Cannon and the good work he was doing with *The Western Standard*.

WRITTEN FOR APRIL

by Leone E. McCune

Now earth emerges from the tight
cocoon

Of frozen immobility, and soon
The trickling streams will swell in
joyous flow

From glassbound glens, to fields and
vales below.

The weakened silver sun, no longer
cold

Moves nearer now to flood the land
with gold.

Each hill and slope is turning soft
lime-green

Where, pink and white, the blossoming
orchards lean.

Blue violets, jonquils brave the
morning cold

And tulips preen their colors, new
and old.

Each year we watch this miracle,
behold

The subtle change from death to
life unfold!

We see in nature—glorious testament
And from our God, a mortal life was
sent

In Jesus Christ, his own Begotten
Son

Who died for us, that life from death
be won.

So precious, through his words we
find the key

How life goes on and on, eternally!

"In California *The Western Standard* is faithfully warning the people, under the able care and guidance of Brother George Q. Cannon. . . . The publication of that paper has proved very useful and beneficial in correcting public opinion, and in exercising a salutary influence over the few to be found in that land who are seekers after truth."²⁴

At the end of one year of publi-

cation the editor, in an article entitled "Completion of the First Volume," summarized some of the paper's accomplishments and testified that "the hand of the Lord has been so plainly manifested throughout the experience of the past twenty months, that we close our volume with the full assurance that so long as it is the design of the Lord and the counsel of his servants for a press and publication to be maintained here, that nothing will hinder its accomplishment, if we do our duty." He was convinced that if they did their duty they would be "blessed and have the approval of the Spirit of the Lord."²⁵

It is interesting to note from the *Journal History* that on August 13, 1857, the leaders of the Church deposited books, pamphlets, newspapers, etc., in the southeast corner of the Salt Lake Temple foundation, and that included with this material were many issues of *The Western Standard*.²⁶

The coming of Johnston's army toward Utah in the summer of 1857 brought some changes to the Pacific Mission. As soon as the word reached California, those of the Saints whose homes were in Utah began preparations to return. Elder Cannon stayed at his post but sent his wife with her new baby, John Q., only a few months old, back across the desert. They were in the care of George's younger brother, David, who had been sent on a mission to California the previous year. Cold weather was encountered on the way, and the young mother had difficulty in keeping her infant son alive. As it was, his feet were frosted.

One of the strange parts of that journey was that Elizabeth carried with her in a sealed metal case the embalmed remains of her first child, which she would never permit to be buried, knowing that her stay in San Francisco would be temporary and wishing to have her baby laid away near where she herself would be interred.²⁷

On December 1, 1857, Elder Cannon entered in his journal that Elders Orson Pratt and Ezra T. Benson of the Council of the Twelve, along with others, had arrived in San Francisco the previous day from England. They called at his office and counseled him to settle up his business and accompany them home.²⁸

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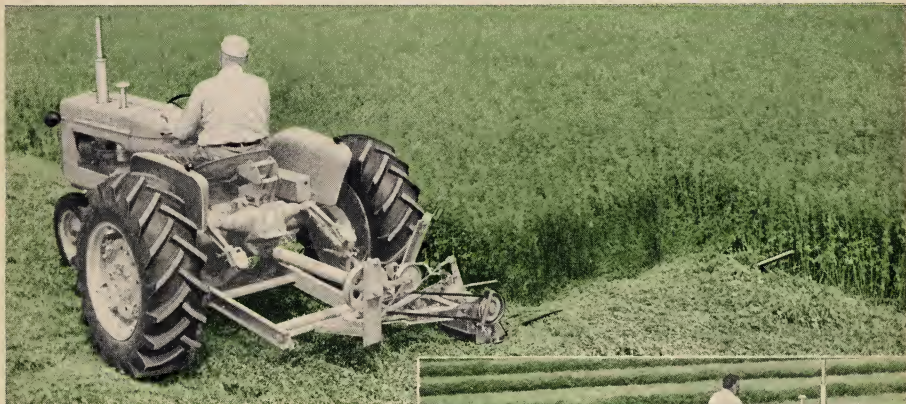
First is the rugged, no-pitman Model 80-R, tractor-mounted mower with TWIN-WHEEL balanced drive. Smooth, fast action, cuts cleaner and quieter.

Second, the super-smooth, tractor-mounted No. 77 parallel-bar rake moves hay a shorter distance from

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Elder Cannon worked all day and night and was able to store the press and other printing equipment, settle his business, and leave everything in orderly shape and depart with the brethren by steamer for the south.

Two days before Christmas, as they were on their way home, Orson Pratt and Ezra T. Benson wrote a letter to *The Millennial Star* in England and mentioned their departure for home.

"*The Western Standard* has been discontinued, and the editor and his associates are with us on their way to G. S. L. City."²⁹

They reached Salt Lake City on January 19, 1858. And thus closed a very interesting and important chapter in the life of George Q. Cannon—a life that was to be full of many other exciting chapters. Many choice editorials from *The Western Standard* were later compiled and published in a book entitled *Writings from the Western Standard*. It seems that his work in San Francisco permanently established his reputation as a writer, and later he edited such publications as the *Deseret News*, *The Millennial Star*, and *The Juvenile Instructor*, as well as authoring several books and becoming one of the great speakers and gospel authorities of the Church.³⁰

FOOTNOTES

¹*The Deseret Weekly* 56:705.

²1 Nephi 3:7.

³*The Deseret Weekly* 56:705.

⁴*Ibid.*

⁵*Journal of Discourses* 4:36.

⁶*The Deseret Weekly* 56:705.

⁷*The Juvenile Instructor* 33:65.

⁸*The Millennial Star* 17:502.

⁹*Writings from the Western Standard*, viii.

¹⁰*Ibid.*, viii-ix.

¹¹*The Millennial Star* 18:171.

¹²*The Western Standard*, Feb. 23, 1856.

¹³*Ibid.*

¹⁴*The Deseret News* 6:69.

¹⁵*The Millennial Star* 18:507.

¹⁶*The Western Standard*, March 1, 1856.

¹⁷*Ibid.*, July 6, 1856.

¹⁸*Ibid.*, June 7, 1856.

¹⁹*Ibid.*, Aug. 23, 1856.

²⁰*The Deseret News*, Nov. 1, 1856.

²¹*The Western Standard*, Aug. 23, 1856.

²²*Ibid.*, June 21, 1856.

²³*Ibid.*, March 27, 1857.

²⁴*The Millennial Star* 19:241-2.

²⁵*The Western Standard*, Feb. 28, 1857.

²⁶*Journal History*, Aug. 13, 1857.

²⁷*The Instructor* 79:513.

²⁸*Ibid.*, 79:513-4.

²⁹*The Millennial Star* 20:189.

³⁰Choice selections from the writings and discourses of George Q. Cannon have been compiled and published under the title of *Gospel Truth*.

Melchizedek Priesthood

(Continued) automatic and axiomatic that he will want to offer those same sealing blessings to his ancestors through the performance of vicarious temple ordinances.

Also, we find the *Handbook*, on page 34, recording the direction that Church service committees have the obligation "to convert every quorum member to the gospel; [and] to enlist him in some church service." Anyone who is fully converted to the gospel will do all he can to take the blessings of the gospel to his ancestors through genealogical research and the performance of vicarious ordinances.

In view of all this, it is suggested:

1. That stake presidencies maintain their genealogical committees at full strength to assist the people in performing research work.

2. That all Melchizedek Priesthood quorums make the performance of temple work one of their quorum projects, with particular emphasis on the necessity to engage in research. Quorum presidencies should be the ones who encourage actual temple attendance, since they are the ones acquainted with the personal worthiness of their members. But the Church service committees can arrange the details of temple excursions and encourage and direct research projects.

3. That all holders of the Melchizedek Priesthood prepare their own family records, with the co-operation of their wives and children. This could well become a

family project to be a part of the regular home evening or it could be developed in any other way desired by the family.

4. That Relief Society sisters be encouraged to co-operate with their husbands in tracing their family lines. Many of our sisters are among our most skilled researchers.

5. That young people be encouraged by their parents and by Church officers to participate in the genealogical training now offered through the regular lesson work of the Sunday School, YWMA, and the Primary Association.

6. That as the research needs of individuals require, they make use of the records now available at the central Genealogical Library in Salt Lake City. Access to these may be had during both weekdays and evenings; but, initially at least, most Saints will not need to go beyond their own family circles for a good beginning in research work. Inquiry among immediate relatives often brings forth a goodly harvest of genealogical information.

President Wilford Woodruff said: "We want the Latter-day Saints from this time to trace their genealogies as far as they can and be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. This is the will of the Lord."

Next month this Melchizedek Priesthood page will carry detailed suggestions relative to how quorums should direct and encourage genealogical research.

THE NEW SONG

by Silence Buck Bellows

I wish I might have sung this song for you.
It has the melody, the tender grace,
That gave each simple, tender tune its place
Among your favorites, your cherished few.
This is the kind of song we always knew
Would call your heart's deep quietude to trace
The pattern of contentment on your face
And linger in your voice the evening through.

Is heaven so far beyond the lights of home?
Perhaps, if I should sit a little while
And sing this quietly, the waiting room
Would seem to brighten with your old, warm smile.
And then my listening heart would hear you say,
"Mark that one, dear, to sing again someday."



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Farmers Auto Insurance

OF LOS ANGELES





One of the several secretaries in the engineering department is Alice Rentmister.

So you want to build?

(Continued) proceed under one of two methods:

- (1) General contract based on lump sum competitive bids.
- (2) Construction superintendent method based on some of the work being performed by competitive bidding of individual trade classifications, the balance of the work being performed by local donated and/or paid labor under the supervision of the construction superintendent.

Under the construction superintendent method, a budget is set up on a fair standard basis for the labor to be performed, materials to be purchased, and the accepted trade classification bids. Generally, the meetinghouses are built under the construction superintendent method as this allows the local unit to take advantage of donated labor.

The plans for the landscaping are prepared during the architectural planning period. Six trained landscape architects work with the architects in developing the plot arrangement of walks, driveways, and parking areas. The plans for the interior decoration and colors to be used are under the direction of the architect. The Church discourages the use of pictures and murals in chapel areas. The appointments of the meetinghouse should be simple, neat, and clean.

After the total cost of the building has been determined, the budget is again submitted to the ward or branch for its examination. The bishop or branch president, stake or mission president, after approval by the local membership, sign the cost estimate which is returned to the construction department of the Church building committee. The construction department must now present the budget to the Church

committee on expenditures for its approval. If approval is given, the building project is set up for construction. Before the construction of a meetinghouse proceeds these requirements must be met by the ward membership.

a. It is required that the local unit have its share of the meetinghouse site paid for and the title cleared and in order.

b. They are required to have 30% of the local share of the project in cash or materials on hand, and must give proof of a sound financial fund raising program which will allow the continuing of the construction without interruption.

c. They are required to select a project clerk who will be the accountant for the project.

d. They must submit the name of the local bank through which they expect to handle the financial account for the project to the Church financial department so that the bank may be approved by the

Church and the building project account opened. During the process of raising the minimum starting fund of 30% of the local share these funds, as they are raised, are to be transferred to the general headquarters of the Church. The Church deposits these funds in savings, drawing interest for the account of the local unit.

The construction of the meetinghouses is under the direction of the construction department of the Church building committee, which is responsible for interviewing and selection of all construction superintendents for meetinghouse projects subject to concurrence by the bishop or branch president. A construction superintendent must have the necessary experience and ability to work closely and efficiently with men who donate labor as well as to direct paid and skilled workmen and subcontractors. The responsibility of actually constructing the meetinghouse does not fall on the bishop. The construction superintendent, however, works very closely with the bishop or branch president and meets with him frequently to consider problems as they arise.

In connection with the specifications for meetinghouses, great care is being given in reviewing the specifications as well as the plans to see that proven materials are used in them. The engineering department of the Church building committee is constantly alert to new materials, new construction methods, to assist in providing good, sound meetinghouses at the least possible cost.

HOME—U.S.A.

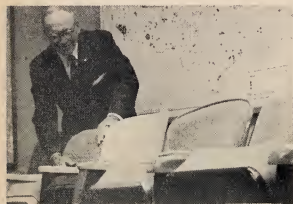
by Florence A. Dietz

We call it home because creative pride
Has willed it so. This virgin land was shaped
By us with shovels, axes, drills—and plied
With buckskin, callouses, and blood. We scraped
Its rocky floors and smelted steel to coat
Its face with rails and bridges, ships and spires.
We prize the precious documents we wrote
To guard our work against internal fires.

We call it home because we *can* say "no,"
Our sacred privilege—and being free,
We lift an ever-widening torch to throw
A light on distant doors that lack a key—
The world looks toward our nation's silvery dome;
Why should we not be proud to call it *home*?

Upon the approval of the budget for the construction of the meetinghouse by the Church committee on expenditures, the Church share of this budget becomes a grant for which the ward must complete the meetinghouse, except for inflationary increases because of labor adjustments and material adjustments.

The construction superintendent is a full-paid employee, who renders service beyond his standard employment in that he works overtime directing the contributed labor. The purchase of materials for a meetinghouse project is under the direction of the bishop, but the construction superintendent does the actual purchasing after consulting with and obtaining the approval of the bishop.



Samuel E. Bringhurst, head of furnishings department examines chairs for choir seats.

All materials purchased and all labor costs must be accounted for on standard records which have been outlined by the Church building committee. If the bulletin of instructions which is sent to the local unit at the inception of a program is thoroughly studied, this will outline and orient the local brethren to the vastness of the program and the details which they should follow meticulously. If this is done, there should be no unreasonable delays, and the project will move forward in an orderly and businesslike manner.

When the meetinghouse is finished, the furnishings are installed, and the landscaping is completed, the building is ready for dedication. An application, furnished by the Church building committee, is made by the local unit for dedication. This application states that the local unit certify that all invoices have been paid and that there is no indebtedness against the building. The stake or mission president also signs



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William Plymat, President

the application setting forth to the best of his knowledge and belief all bills and obligations have been paid. The application is then forwarded to the finance department by the Church building committee for auditing. Upon completion of the audit the application is returned to the Church building committee for certification by the construction department that the building has been inspected and is properly built and that a final inspection has been made. Upon approval by the Church building committee, the application is then forwarded to the office of the Council of the Twelve for dedication arrangements.

As nearly as can be determined by

the Church building committee there are at the present time 1718 meetinghouses throughout the Church in the wards and stakes; in the missions in the United States and Canada there are 429 meetinghouses and in the foreign mission there are 451 meetinghouses or a total of 2598 meetinghouses in all; however, since there is multiple use by two and sometimes more wards, of one meetinghouse is multiplied to house a great many more wards and branches than the 2598. As of December 31, 1958 there were in process or approved for building and remodeling an additional 1414.

Last but not least the maintenance of the Church buildings must be di-

rected. The Church meetinghouses are inspected annually. The maintenance department of the Church building committee also handles all ward operational budgets as part of this program.

As the Church continues its phenomenal work, there will be increasing need for new buildings in the far-flung outposts of the kingdom. Truly, the Church building program is a blessing to the Saints wherever they may live throughout the world. It is providing them a "house of prayer" to which they may go to partake of Christ's holy Sacrament and to participate in wholesome, character-building activities throughout this week.

"Men with a Message

(Continued) but the Spirit of God. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: . . . because they are spiritually discerned." (1 Cor. 2:9-14. Italics author's.)

Living worthy of enjoying such reassuring companionship, of teaching the things of God through the Spirit of God, involves at least four things.

First, there must be harmony in one's home. That involves wives, husbands, and families. Such harmony will prevail only as life is made compatible with the Spirit of the Lord. The story of Joseph and Emma and his problem when he was translating is similar, I think, to the problems and solutions which are typical in the lives of most of us as we try to teach.

Second, to have the companionship of the Holy Ghost there must be harmony in Church organization. That involves harmony with fellow workers. One must overcome individual rivalries, jealousies, and such things as can creep into the associations of one person with another. There is no place in Church teaching for criticism, bickering, quarreling, or untoward feelings for

another. There is no place for withholding forgiveness toward one another, but instead there is a need for developing harmony, unity, and love. Without these, the MIA or Sunday School or any Church organization cannot be blessed of the Lord to the fullest extent. These qualities have to be developed. This may call for individual repentance and for going the extra mile on the part of many of us.

Third, teachers must feel good toward, be loyal to, and support the officers and priesthood authority under whom they serve. They should sustain in word, action, and spirit the General Authorities, their stake presidency and the stake officers, their ward bishopric and the ward officers.

I remember the story of the young boy who fell out of bed. The next morning his grandpa was asking about it and said, "Well, young man, how come you fell out of bed?" And the boy said, "Well, I guess I didn't get in far enough." My personal view is that some people are on the outside now because they weren't "in far enough," they weren't faithful and supporting. They are the unfortunate ones. The Church will endure; its message is eternal. But it needs teachers who are "in far enough." It needs teachers with a dedication and a diligence never equaled in the past, teachers who are prepared to fulfil that "unprecedented responsibility" that this day and dispensation demands.

Finally, to have the Spirit means to accept and understand young people. Be in harmony with them. Know

them; have compassion for them. Some of our young people have made mistakes. They have been censured by society and by law. They now find themselves on the "outside." What are we doing about our class members, who, because of their mistakes, are uncomfortable in the ward family or who may be in juvenile homes? Are they "off your list"? Who is going to write to these kids, to visit them, to encourage them, to help integrate them again? Who is going to bring them into harmony with the Church if we don't? These students may be forgotten by everyone else, but *they should not be forgotten by their teachers, of all people in the Church!* Teachers are the people who should be close to their hearts and needs.

The second basic need for teachers in the Church is scholarship—the scholarship that means an acquaintance with the things of the Spirit. They are the things with which we ought to begin and end. As President Clark has asserted, "The things of the temporal are public domain and should be so labeled and should largely be left alone by you; the things of the Spirit are our domain and the things with which we should deal." Such scholarship means that the doctrines taught are in harmony with the established doctrines of the Church. The Church is the place for the Lord's word to be taught—not personal philosophies or beliefs; and the teachers of the Church should study and pray and live to be in harmony with his word. Elder Adam S. Bennion said that teachers and Church members ought to spend

some time each day in the presence of the prophets and of the Master. I hope most of us do that, realizing that scholarship means not only preparation of particular lessons but also a personal depth and breadth that comes from a balanced preparation in life for all opportunities. From these preparations comes the consistent excellence with which teachers approach their classes. And it is as Paul said anciently:

But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them, because they are spiritually discerned. (1 Cor. 2:14.)

This is the scholarship needed by teachers in the Church.

The third basic need, companion to scholarship, is the willingness to work. There is not one top teacher who has to be urged to work! There is not one top leader who has to be prodded! In his commission to the teachers, the Lord has called for diligence. This is his work! and those who teach his youth and the members of his kingdom should understand the true significance of it all. How can we sleep without seeking after every one who is our responsibility? I know it is sometimes difficult to reach every one—but it can be done! That is what I am pleading for—diligence and spirit in our “men with the message.” Who in the Church can the Lord rely on if he can’t rely on teachers? He has called them. He wants to work through them, and he can work through them only if they are dedicated to their call, if they are willing to work. If they can’t give this call their time and effort and work, their diligence and the power of the Spirit, there is reason for much concern. I repeat: This is the work of the Lord. This is the last dispensation! The Lord needs men with his message to change the world!

As teachers with his message, we must teach by his Spirit, we must develop the scholarship that means an acquaintance with the things of the Spirit, and we must be willing to dedicate ourselves and willing to work. These are teachers’ needs. They must qualify themselves to be men of courage and faith, men with the message that will change the world.

Recently a group of seminary teachers was asked, “What is our responsibility as teachers?” The class concluded that the teachers’ respon-

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sibility was to *change* the world—not adjust to it. That is indeed quite a statement, but that is what the Lord intends us to do. The message we have has within it a miraculous power that somehow causes us to change our lives and to do things that dollars or coercion could not get us to do.

It has been said that the one thing that is lacking in Christian religion generally is a dimension of depth. For you and me, this "dimension of depth" is just one thing—testimony, the inner conviction and motivation that will move a person to action when nothing else will. Testimony caused eleven men to change the course of history because they were imbued with the conviction of their message. Testimony can cause you teachers in the kingdom to carry their message in such strength that their message can also change the world.

Think of our great corps of teachers in the Church! Thousands of them—not merely eleven! Think what teachers could do if they would accept their commission from the Lord, if they would strive more diligently and with more dedication! Can we sense the individual urgency of doing something about ourselves and the message we bear? Can we realize that leadership, dedication, and testimony of the message can change lives, can change the world? This is the Dispensation of the Fullness of Times, a dispensation of "unprecedented responsibility" for the "men with the message."

And notice this reiteration of the promise of the Lord to those who fulfil their commission:

"... I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory.

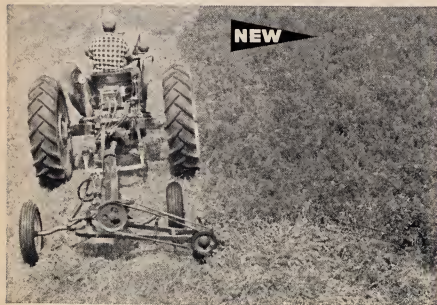
"And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

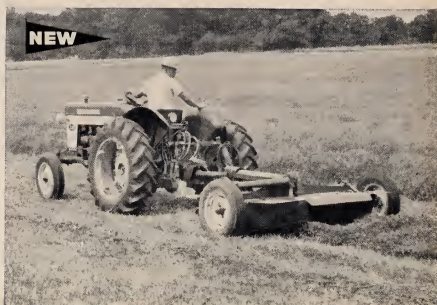
"And their wisdom shall be great, and their understanding reach to

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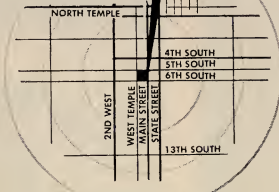
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heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

"For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of men." (D & C 76:5-10).

Indeed, the Lord will instruct "more perfectly" these "men with a message."

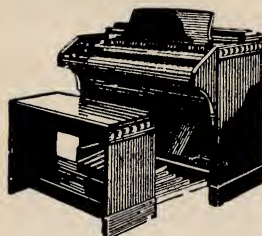
The Blueprint

(Continued) place. Or if the builder followed the blueprint in the morning and his own whims in the afternoon, the building would be doomed to failure and the builder to bankruptcy.

It is about the same with any success. But in life we must be right the first time; we cannot "re-build"; we can't afford to experiment; we can't rehearse. That is, you can't rehearse birth or life or death or the final judgment.

But even if you have never been over the road before, you are still perfectly safe, if you merely follow a good road map. However, if you depend on your own opinions and sense of direction, you may miss the right road. Sometimes we get turned around. Our sense of direction is not always dependable. In addition, mistakes involve us in unnecessary inconvenience, lost time, and extra expense.

It would be foolish to insist on working out our own road maps, especially when we had never been over the road before. People go in circles who trust their own sense of direction. The downfall of the nations as well as of the individuals of the past has come about because they have insisted on making their own road maps. We who follow the gospel have the advantage of the objectives, ideals, and instructions of our Father in heaven who knows the way perfectly. It is therefore unnecessary for us to make the costly and damaging mistakes which blotch the lives of so many, yet there are some who cannot follow the most simple direction. Every day we see pitiful, wrecked, frustrated lives, brooding and suffering over unnecessary mistakes.



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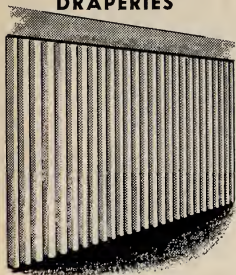
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There are some unfortunates who seem to want to make all of the mistakes personally. They must be burned by every fire and disfigured by every booby trap. They don't believe in road maps; they don't believe in signs. They want to try out every detour and follow every side street to its dead end. How much safer and better to follow the road map that leads directly to the destination!

The roadway to eternal success and happiness is effectively marked and brilliantly lighted so that we need not go astray, even though we have never been over the road before. The signboards of the gospel, like the signboards of the highway, have been carefully prepared by those who know the road.

Sometimes we get into difficulties in our lives by trying to follow two sets of specifications at the same time. It would be easy to imagine the confusion of a builder trying to erect a building by using two different blueprints. Jesus cautioned against this in building our lives. He said, "Keep your eye single." He meant to keep just one thing in focus. "A double minded man is unstable in all his ways." (James 1:8.) A double-minded man is one who thinks or sees double. He may be using two sets of plans from different architects, whereas Jesus said, "No man can serve two masters." That just isn't possible. You can't serve God and Satan at the same time and hope to be successful. You can't ride two horses in the same race. I heard of a man who tried that once, and he hadn't gone very far before the horses ran on opposite sides of a tree.

Robert Louis Stevenson's story of *Dr. Jekyll and Mr. Hyde* is a good example of one who tried to follow two different patterns in the same life. He thought he could be a kindly, lovable, dependable physician by day and a pleasure-mad, ruthless criminal by night. He soon destroyed himself, but like Lucifer, he also destroyed the happiness of many other people in the process.

Keep your eye single is good counsel. Don't get your blueprints mixed up. Get the proper road map, and then follow it all of the time.

Recently a seminary student asked me if I would help him prepare for a debate. He said the question was whether it was hard or easy to get into the celestial kingdom, and it was

his job to show that it was hard. That is the side that most people would take, because most people travel the "broad road"; that is where all of the temptations and troubles are. We are always hearing about the great difficulty involved in living the gospel. Some people are continually being confronted with every kind of demoralizing temptation. The facts are that it is very difficult to get into the celestial kingdom if you only work at it on a part-time basis. That is, it is extremely difficult to be a non-smoker this month if you were a smoker last month. It is a great burden to do your duty this year if you have never done it before. It is not easy to be honest this year if you were dishonest last year. The temptations to violate moral standards will be overwhelming in the future if they are being violated in the present.

On the other hand, qualifying for the celestial kingdom is very easy if you always follow the blueprint on a full-time basis. That is, it is as easy for an honest man to be honest as it is for a dishonest man to be dishonest. It is as easy for an industrious man to be industrious as it is for a slothful man to be slothful.

What kind of people are they who are always falling before the smallest temptations? They are the ones that have fallen before. You cannot imagine Jesus having his strength taxed wrestling with the little temptations to lie or steal or cheat. Why? The reason is that he never deviated from the plan. Every part of his life squared with every other part. He made up his mind once and for all. He followed the blueprint of his Father in the council in heaven; he followed it in this life. Even in the face of all of the problems of Gethsemane he said, "Father, thy will be done." The wise instruction of his Father was the only specification for his life. Our difficulties arise because we mix in a few of the specifications of Lucifer who is the architect of sin and failure.

A good pharmacist, holding the life of a patient in his hands, does not make unauthorized substitutions in the prescription. Is our eternal life any less important? The pharmacist doesn't go by his own whims; neither does the airplane pilot; neither should we. We have more confi- (Concluded on page 295)

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Reading—and character and wisdom

Richard L. Evans



We have talked of the rich rewards of reading and of becoming acquainted with "the best books"—rewards by which "we may . . . move," as Arthur James Balfour observed, "in familiar fellowship amid the scenes and actors of special periods [of the past] . . . and extend [our] social circle . . ." to include great men and great minds. Now for a moment or two may we turn to the uses of "the in between times"—times which otherwise are wasted. Seldom in life do we find ourselves living or working under ideal conditions. There are delays and distractions. There are times of waiting—waiting for people, for appointments—waiting for many reasons, both in public and private places. There are times at home and times away, in military service, for example, or on some other assignment—when, after the routine duties of the day, there could be idle hours. And for such times reading is one of the richly rewarding ways of relieving the boredom, and of filling in the in-between times—not reading merely as a passer of time, but reading with discrimination, reading something significant. "Few of the books read among us deserve to be read,"² said William Ellery Channing. And Francis Bacon added: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; . . ."³ And now here are some searching and significant sentences written more than a century ago by Lord Macaulay, with a message of real moment for young men: "There is, I will venture to say, no judicious commanding officer of a regiment who will not tell you that the vicinity of a valuable library will improve . . . the whole character of the [men]. I well knew one eminent military servant of the East India Company, a man of great and various accomplishments, . . . a man who enjoyed the confidence of some of the greatest generals and statesmen of our time. When I asked him how, having left his country while still a boy, and having passed his youth at military stations in India, he had been able to educate himself, his answer was, that he had been stationed in the neighborhood of an excellent library, that he had been allowed free access to the books, and that they had, at the most critical time of his life, decided his character, and saved him from being a mere smoking, card-playing, punch-drinking lounge."⁴ Again we would say, this array of eminent witnesses cannot well be ignored. What is there to do now? More than there ever was—and good reading is one of the most rewarding pursuits for those who would wish for wisdom, and for those who would wish to fill the in-between times that would otherwise be wasted.

¹Arthur James Balfour, *The Pleasures of Reading*.

²William Ellery Channing, *On the Elevation of the Laboring Classes*.

³Sir Francis Bacon, *Of Studies*.

⁴Lord Macaulay, *The Literature of England*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, January 25, 1959. Copyright 1959.

DESERT SUNDOWN

by Maude Rubin

Through the shadowed arroyo, Night
heads for the mesa
Where the pinto corn swells in its
green-tasseled husk;

And, to soften the glint of the sand's
shifting motion,
Hangs his Navajo blanket across the
gray dusk.

The Blueprint

(Concluded) dence in the success of the pilot who stays right on the radio beam all of the time. We have more confidence in the success of the child of God who does the same thing.

Our journey to the celestial kingdom is the most important thing in life. In fact, it is life. Our most important need is the ability to follow the blueprint of the great architect and designer of our eternal exaltation. We need to follow it to the letter and on a full-time basis. Then we will find to our great satisfaction that our mansions in heaven have been built to the magnificent specifications of God our Eternal Father.

These Times

(Continued) and research centers in Leningrad and Moscow.

At the present time there are 77 medical schools in the Soviet Union. This is approximately the same number as in the United States. The American medical schools are affiliated with universities. They therefore operate under the many and varied controls of their respective universities. In the Soviet Union the 77 medical schools are uniformly controlled by a single government department, the Ministry of Health of the U.S.S.R. This arrangement produces "a single constitution, a single curriculum, and a single program for each subject" in the 77 Russian medical schools. In contrast, the American schools' curricula are more open to flexible experimentation and change.

Most students in American medical schools are men. But 70 percent of all students in the Soviet medical schools are women. About 16,000 physicians are now graduated each year in the Soviet Union compared with 7,000 in the United States.

The Russian medical student, usually a woman, receives about 300 rubles a month from the government while attending school. This stipend is continued during the summer holiday. Living quarters are provided for students at a cost of about 15 rubles a month. Dr. Starr reports that his accommodations "at the new Moscow University were clean, neat, and ample."

A medical student must be a graduate of the Soviet ten-year school (with its stiff curriculum in languages and science), or of sec-

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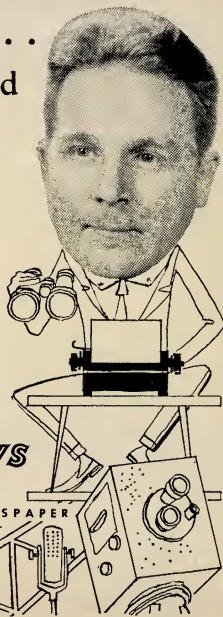
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ondary medical facilities. Competitive examinations in the Russian language, literature, mathematics, physics, chemistry, and one foreign language are also required for admission.

Upon gaining admission to one of the 77 centers a Soviet medical student studies for six academic years. He has two months of summer vacation and a two-week winter holiday. As in the United States the first two years are devoted to basic sciences. However, in the Soviet Union "basic sciences" include philosophy (Soviet), politics, and languages—subjects not included in the medical schools of the United States. Here such "liberal" subjects receive place as part of a general liberal education for the baccalaureate degree. The American student enters medical school after four years of college. He devotes his first two years of medical school to anatomy, physiology, bacteriology, biochemistry, and pharmacology. The Soviet student studies physics, chemistry, philosophy (Soviet), politics, and languages. Like American students, Soviet students in the third year commence clinical training in medical and surgical wards. But they also pursue work in biology, pharmacology, pathology, and physiology which American students normally take in their first two years. Dr. Starr found that the fourth and fifth years in Russia were devoted to clinical disciplines, with about three hours per day in the hospitals. During the 6th year blocks of time were devoted to internal medicine (2½ months), surgery (2 months), obstetrics and gynecology (1½ months), and infectious diseases (1 month).

Through the six years of Soviet training 35% of the curriculum is apportioned to lectures and instruction while the remainder is spent in laboratory work. Dr. Starr found that the knowledge of Soviet medical students about "practical and theoretical medical problems appeared to be of high caliber." He also found that they were "familiar with western scientific workers and expressed interest in possessing textbooks by such authors as Goodman and Gillman. . . ." Professor Louis S. Goodman, of course, is well-known, having served since 1944 as professor and head of the department of Pharmacology at the college of Medicine of the University of Utah. He

was one of five U. S. medical scientists representing the United States in an official tour of Soviet medical facilities in 1958-59. His textbook, co-authored with Professor Gillman, *The Pharmacological Basis of Therapeutics*, is one of the most widely known textbooks in the entire field of medical education. Like Dr. Starr, Dr. Goodman found that Soviet medical science appeared to exist on a high order; indeed, that medical scientists (with other scientists) have come to constitute a new Soviet "aristocracy."

Upon graduation the new Soviet physician is offered a position by the Ministry of Health (which he accepts!) in a rural community. He is a government employee, of course. However, about one-third of each year's graduating class is permitted to pursue two years' additional work leading to a specialty such as internal medicine or surgery. This corresponds roughly to the "residencies" which follow the M.D. and internship in the U.S.A.

Dr. Starr states: "The growth of Russian medicine under the Soviet's guidance is formidable." He was impressed by the alertness and intelligence of the students "and by the encouragement of students' scientific research."

It may be well to note carefully the editorial warning sounded by the *Christian Science Monitor* as Congress convened in January, 1959:

"The report of the President's Committee on Scientists and Engineers says that there is a continuing and serious shortage here. The problems of raising and maintaining educational standards and of providing adequate educational opportunity for all talented citizens, problems that Congress has passed over too lightly in the past, remain to be solved."

It is unlikely that in America, medical students will be paid or receive room and board while pursuing their studies. The extremely high costs of securing a medical education on the part of talented American boys or girls, however, do warrant attention. Long-range loan funds, established by communities needing medical scientists, and supported by private interests, would help many deserving young Americans in these times. They would bring repayments to the funds, and dividends in improved services to the sponsoring communities.

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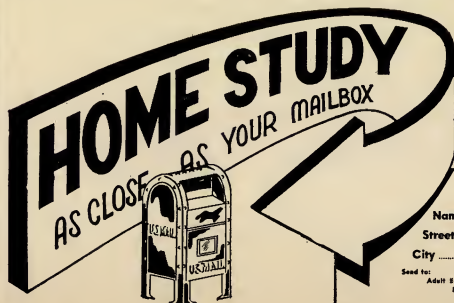
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From the Wild Olive

(Continued) "It's still so hot," Nora cried. "It would die!" The thought of killing the tree was unbearable.

Jim's voice was grim. "We'll have to take that chance. There's too much at stake not to."

Nora knew he was right. They couldn't afford to pass up even a slight bare chance. But the place without the olive bush...

"All right," she finally said in a

tired voice. "We'll plant it by the carport where we'll be able to see it from the kitchen."

Jim immediately got a shovel from the tractor shed and began digging the hole. When they went to get the tree, Nora trailed behind Bobby and him.

Jim dug slowly, trying not to injure the roots. Still, she winced with each scrape of the shovel against rock and gravel.

After awhile he straightened up.

"For such a little tree, that's the longest tap root." Leaning on the shovel handle, resting, he wiped the perspiration from his face. "I hope I don't kill your tree, Nora. Especially if this is a wild-geese chase."

Nora forced lightness into her voice. "We've taken chances before and lost."

As the afternoon wore on, the endless scraping of the shovel began to wear on her nerves. Wasn't there any end to that root? she thought impatiently.

The shovel began to hit with short, sharp scrapes.

"Looks like it had to slow down for a rock," Jim said. He pulled at the root. It stayed fast. He dug around with his fingers. "It has found a crack in the rock. And, Nora, come look! There's a slow water seepage from the crack!"

"We've been watering the tree," Nora said, refusing to hope. Hesitantly, she took Jim's place in the hole and examined the rock flaw. "I believe there is water seeping out. What does it mean?"

"I don't know," Jim helped her from the hole. "Might be worth a stick of dynamite to find out. But we'll get the tree set out tonight." He climbed into the hole and tugged at the root, snapping it off at the crack.

"Oh," Nora moaned.

"It still has enough root left," Jim soothed.

The sun was down when he pushed the last dirt in around the tree. They had fed water to it lavishly, and he drove four stakes around it to drape a tarp for shade.

Still, the little tree's leaves were wilted when he returned from town with the dynamite the next morning. On their way to the rock outcrop, Nora paused beside it. There was no evidence of the rugged determination that had made it survive in drought years. With the feeling of having betrayed a very dear friend, she walked on.

Jim raked the wet sand from the rock flaw, chiseled a hole, and placed the dynamite in it.

"You and Bobby get back to the house," he said, taking a match from his shirt pocket.

They waited for him in the carport. He reached them just as the dynamite went off, sending up a shower of rock and sand.

When the dust settled they walked



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slowly down the hill to see the results. Jim's afraid to get there and see, Nora thought, aching to spare him disappointment.

But before they reached the hole they saw muddy water boiling up, spilling out over the ground.

"We've got an artesian spring, Nora," Jim said, his voice betraying his excitement. "I though so yesterday but was afraid to say anything.

This is the storage place for the water those hills over there have been soaking up over the years. I guess this vein of rock runs from there."

Perhaps the spring was not so unusual, Nora thought. But to be tapped by a bush! She had prayed. She couldn't help wondering. . . .

"This means we can hold on," Jim said.

"I know."

A few days later when Nora was adjusting the tarp over the little bare-limbed olive tree she discovered a tiny, fuzzy green bud. Relief and happiness flooded through her. She felt it was an omen of good things to come; perhaps the end of the drought. But, anyway, the things that choose to grow here were rugged. They, too, would survive.

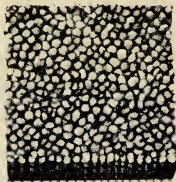


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(Continued) for the lurid details—but we wait in vain. Not a single twentieth-century argument does she produce: not one new argument against the Book of Mormon has come forth since the first decade of its appearance!

(To be continued)

FOOTNOTES

⁶⁰Henry C. Sheldon, *A Fourfold Test of Mormonism* (New York: Abingdon Press, 1914), p. 10. (Italics ours.)

⁶¹J. Bobb, in *The Western Expositor*, Dec. 10, 1835.

⁶²Prince's study "proved beyond dispute thirty years ago" exactly when and where the Book of Mormon was conceived, according to W. R. Cross, *The Burned-over District* (Ithaca: Cornell Univ. Press, 1950), p. 144.

⁶³W. F. Prince, in *Am. Journal of Psychology* 28 (1917), p. 373.

⁶⁴Wm. Earl LaRue, *The Foundations of Mormonism* (New York: E. H. Revell, Co., 1919), p. 77. (Italics ours.) "A higher critical appraisal of the Book of Mormon, which was the result of this creative effort of Joseph Smith, would be extremely interesting," wrote C. F. Potter, *The Story of Religion as told in the Lives of its Leaders* (New York: Simon & Schuster, 1929), p. 531. But such has never been undertaken.

⁶⁵C. Sheridan Jones, *The Truth about the Mormons* (London: Wm. Rider, 1920), p. 4.

⁶⁶Geo. B. Arbaugh, *Revelation in Mormonism* (U. of Chicago Thesis, 1932), (reprinted 1950), p. v.

⁶⁷*Ibid.*, p. vii.

⁶⁸G. B. Arbaugh, *Gods, Sex, and Saints: The Mormon Story* (Rock Island, Ill.: Augustana Press, 1957), pp. 5-6; "There is need for clarity at the point of semantics rather than for stories about the latest polygamists."

⁶⁹D. L. Morgan, "The 'Peculiar People'" *Sat. Rev. of Literature*, Dec. 28, 1957, p. 9.

⁷⁰Fawn M. Brodie, *No Man Knows My History* (New York: A. Knopf, 1946), p. 67. Meyer's work (see note 1, above) contains not only the classic comparison of Joseph Smith with Mohammed but also a detailed comparison of their revelations and their books. The work is not mentioned by Mrs. Brodie.

⁷¹All that the *Encyclopedia Americana* (1957 ed., s.v. "Mormon") has to say about the Book of Mormon itself is that "many editions have been published, millions of copies have been distributed, and the work has been translated into many different languages." The *Britannica* has not a word to say about the contents of the Book of Mormon.

⁷²C. S. Braden, *The Scriptures of Man-kind, An Introduction* (New York: Macmillan, 1952), pp. 481-2.

⁷³L. Rumble, *Mormons or Latter-day Saints* (Tract, Paulist Press, 1950), Introduction (Kirkham, *op. cit.*, II, 304-7.)

⁷⁴P. Meinhold, "Die Anfänge des Amerikanischen Geschichtsbeusstseins," *Saeculum V* (1954), pp. 85-86.

⁷⁵In his edition of Manilius, *Astronomicon*, Vol. V, pp. xxxiii.

⁷⁶Thos. F. O'Dea, *The Mormons* (Uni-

versity of Chicago Press, 1957), p. 26.

¹⁰Stuart Martin, *The Mystery of Mormonism* (New York: Dutton & Co., 1920), p. 16.

¹¹Geo. Seibell, *The Mormon Saints* (Pittsburgh: Lessing Co., 1919), p. 7.

¹²See above note 27.

Editor's Page

(Continued) which caused the Savior to give his life for the salvation of the human family.

Self-Control.—Great as are the virtues of truth, justice, wisdom, and benevolence, they do not seem so practical and applicable to daily life as the virtue of self-control. Indeed, if these elements of true manhood are not attained by, they are at least manifested through, self-control. Self-control means the government and regulation of all our natural appetites, desires, passions, and affections; and there is nothing which gives man such strength of character as the sense of self-conquest—the realization that he can make his appetites and passions serve him, and that he is not a servant to them.

The comprehensiveness of this virtue may be best understood by naming others included by it. Some of these are: temperance, bravery, fortitude, cheerfulness, hopefulness, sobriety, chastity, independence, tolerance, patience, submission, continence, purity.

In our efforts to develop true manhood, we must accept Christ as the way, the truth, and the life. He not only possessed truth, justice, wisdom, benevolence, and self-control, and taught them, but also practised them. And herein is the secret of manly strength: that is, the doing of that which one knows to be right. A man cannot truly believe in God and Jesus Christ, in their divinity, omnipotence, and power, who daily violated their teachings and commandments.

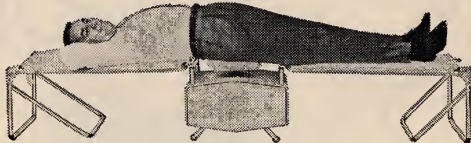
What we need today is the gospel of application—the gospel that is preached by noble acts, that commands the attention and respect of everyone. The life of Christ was the life of true manhood. The gospel of Christ points to the attainment of it; the Church is an ideal means of developing it; but true moral character is attained only by each individual's practising daily the virtues that give not only character but also happiness and eternal life.

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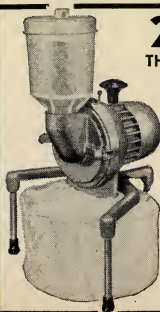
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Today's Family, Florence B. Pinnoch, Editor

You have seen a magician take a rabbit out of a hat; how would you like to take a hat from a pot of beans? Sounds impossible? Think of it this way: Many times you have wished you were a magician when trying to balance the food budget. Ends just wouldn't meet, no matter how you figured. Why not try a little magic and for a while serve "thrifty dishes"? Now this can, backfire on you if you do not understand true food values. There should be more to food than just bulk. Be careful that these thrifty menus hold plenty of protein, vitamins, and minerals. Good nutrition is not something dreamed up in the last few years in a laboratory. Many of our great-grandmothers served good, nutritious meals. Their rule was, "There is safety in variety." No fad diets of all cottage cheese and grapefruit or hard-

boiled eggs and tomatoes for them!

To serve money-saving meals does not mean to serve drab, scanty, tasteless, monotonous meals. Use your ingenuity. Think, plan, shop carefully, and cook with a touch of genius. Think? Yes, think about the season of the year; think about seasonable foods; think out of your usual rut. Plan, yes, plan your meals ahead at least a week. Plan with nourishment, variety, and costs in mind. Shop carefully, taking into consideration your market's sale specials for the week. Shop carefully for the right amounts, so there will be no waste. My grandmother used to say, "We started our married life with a whole pie between us; and with each addition to the family, the pie was cut into one more piece until it was sliced up into seven sections." Then gradually, as the children married,

the division of the pie changed until it was cut in half again. There were no freezers in those days or I am sure grandmother would have cut two reasonably sized slices and saved the rest for another day.

Cook with the touch of a great chef. Nationally known cooks are very seldom known for the way they broil steaks, but they are known for the way they cook a ragout or stew. When you cook with the touch of a master, you become an expert in the use of herbs, spices, and flavorings. Then a sauce becomes more than thickened milk.

A penny saved is a penny earned—earned toward a new hat, a new range, or a new fishing pole. So let us talk about a few wonderfully delicious thrifty dishes.

A good place to begin would be a tried and trusted recipe for a Pot of Beans from which will come a few pennies to add toward that special something.

Baked Beans

- 2 cups dried navy beans
- $\frac{1}{2}$ lb. salt pork
- 1 large onion
- 1 tablespoon molasses
- 4 tablespoons brown sugar
- 2 teaspoons salt
- $\frac{3}{4}$ teaspoon dry mustard
- 8 tablespoons catsup

Cook the beans until tender in boiling water. Drain off liquid; save. Place the salt pork in the bottom of a deep casserole, reserving a few thin slices to top the dish. Add the beans and insert onion sliced into eighths. Mix the remaining ingredients with the bean liquid. Pour over the beans. Top with the thin slices of salt pork and cover. Bake about 3 or 4 hours at 350 degrees. Uncover last hour of baking.

Beans are not the lowly vegetable some would like to make us believe. They're food for kings, or at least food for Senators. Here is a recipe for the famous U.S. Senate Bean

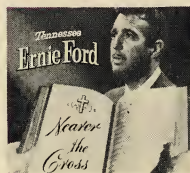


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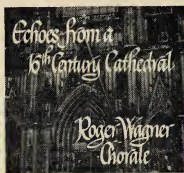
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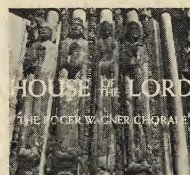
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Soup. It is one of the most popular items on the menu in the Senate dining room.

U.S. Senate Bean Soup

2 pounds navy beans
1½ pounds smoked ham hock
1 onion
1 tablespoon butter
Salt
Pepper

Wash the beans carefully in hot water. Drain. Transfer to a large kettle, add the ham hock, and 4 quarts hot water. Cover and cook slowly for 3 to 4 hours, or until beans are tender but not mushy. Towards end of cooking time chop onion fine and cook in melted butter until golden. Add to beans, along with salt and pepper. Serves 6 deliciously. Freezes nicely.

*"Whoso neglects learning
in his youth . . ."*

Richard L. Evans



In some thoughtful lines on life, Samuel Johnson said: "Reflect that life, like every other blessing, derives its value from its use alone."¹ Last week we spoke somewhat of the uses of life—of beginning to be what we want to be, of beginning to do what we ought to do, of beginning to go where we ought to go, and cited Arnold Bennett's example of a man at the edge of a swimming pool who asks, "How do I begin to jump?" with the obvious answer: "Just jump!"²—just begin to do what you ought to do, just begin to go where you ought to go. One of the most disheartening wastes in the world is sitting and waiting on the assumption that something constructive will happen, without any beginning, without any initiative, without any effort of our own. Nothing does itself—that is, nothing constructive. Someone has to do everything. Lessons don't learn themselves; classes don't teach themselves; food doesn't prepare itself; dishes and other household duties don't do themselves; the very sick don't serve themselves; machines don't make themselves; words don't memorize themselves; skills don't develop themselves; projects don't plan themselves; buildings don't build themselves. Someone has to lay every brick and drive every nail, make everything that is made, do everything that is done, think everything that is thought. And the person who prepares early, who begins early, who starts early to go where he earnestly wants to go, or ought to go, takes a long lead on life. Preparation in youth is exceedingly important. The decisions of youth are also. "Whoso neglects learning in his youth," said Euripides, "loses the past, and is dead for the future."³ The earliest possible preparation is exceedingly important: early decisions, sound and solid decisions, and doing something about decisions. Someone has to make everything; someone has to do everything; someone has to think everything—and the best-prepared people, the most productive people will find life most satisfying, most rich and rewarding, with fewest frustrations, and with the least torment from unrealized intentions.

¹Samuel Johnson: *Irene*, iii, 1749.

²Arnold Bennett, *How to Live on 24 Hours a Day*.

³Euripides.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, February 15, 1959. Copyright 1959.

Another appetizing, filling soup is an old English favorite.

Yellow Split Pea Soup

- 3 quarts of water
- 1 pound yellow split peas
- small ham hock
- salt and pepper to taste
- 1 pound pure pork sausage

Cook the split peas and ham hock in the 3 quarts boiling water until done, season. Form the sausage into 1 inch balls roll in flour and brown in 1 tablespoon of butter. Add the browned sausage to the soup and simmer slowly until sausage is well done. Serve with fresh French bread.

One evening during the war a cheese casserole was served to a couple of visitors in Gridley, California. It was so nutritious and delicious the recipe was passed on. Let me give it to you.

California Cheese Casserole

- 6 slices of bread
- $\frac{1}{4}$ cup butter
- $2\frac{1}{2}$ cups grated American cheese
- 3 slightly beaten eggs
- $2\frac{1}{2}$ cups milk
- 1 teaspoon salt
- $\frac{1}{2}$ teaspoon dry mustard

Spread the bread with butter and cut into 1 inch squares. Arrange the bread and cheese alternately in layers in a casserole, top layer cheese. Combine eggs, milk, salt, and mustard and pour over the bread and cheese layers. Bake at 325 degrees for 40 to 50 minutes.

Swedish meat balls are nice served with baked potatoes, asparagus, and a fruit salad.

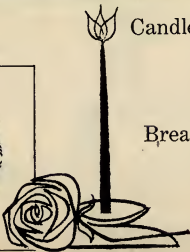
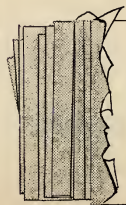
Swedish Meat Balls

- 1 pound ground beef
- $\frac{1}{2}$ cup dry bread crumbs
- 1 egg, slightly beaten
- $\frac{3}{4}$ teaspoon salt
- $\frac{1}{8}$ teaspoon pepper
- Few grains of nutmeg
- 2 tablespoons melted fat
- 2 tablespoons butter
- 2 tablespoons flour
- $1\frac{1}{4}$ cups consomme

Combine meat, crumbs, egg, salt,



SOMETHING'S STIRRING! Have you heard talk lately about Rancho Vegetable Soup? What tickles us is that folks say they love it. We hear comments like "real fresh vegetable flavor... nicer color... more body... better seasoned." Why not an opinion poll from your family on Rancho Vegetable Soup? Tonight, perhaps? Tomorrow, sure!



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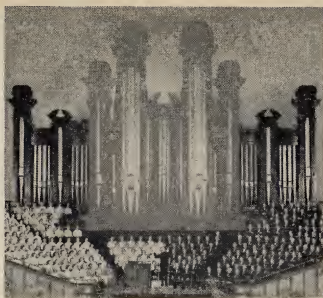
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pepper, and nutmeg. Make into balls, 1½ inches in diameter, using as little pressure as possible. Cover and let stand 1 hour. Brown in hot melted fat. Melt butter, add flour, and stir until blended. Add consomme gradually, while stirring constantly. Bring to boiling point and season with salt and pepper. Add balls to sauce, cover, and simmer 1½ hours.

If you would like to serve 6 people with just one pound of meat try:

Lamb Potato Patties

- 1 pound ground lamb
- 2 cups finely grated potatoes
- ¼ cup grated carrots
- 2 tablespoons chopped green onion
- 1 small onion chopped
- 1½ teaspoons salt
- ¼ teaspoon pepper
- 2 tablespoons shortening

Combine lamb, potatoes, carrots, onions, salt, and pepper. Mix well and shape into patties. Melt shortening, add patties, and cook over very low heat until browned on both sides and cooked through.

The time comes when you want to disguise what is left of that baked ham you have been serving all week. Another slice of baked ham, and your family will leave home. This rice plus a large green salad and a frozen dessert makes an appetizing meal and also uses up the leftover ham.

Pink Rice

- 1 cup rice
- 1 tablespoon butter
- 1½ cup tomatoes
- 1 onion chopped
- Thyme
- About 1 pound of cubed cooked ham
- Pinch of garlic powder
- 1 chopped green pepper
- parsley
- salt
- Tobasco sauce
- Worcestershire sauce
- 4 cups of water
- 1 tablespoon flour

Melt butter, add flour, tomatoes, onion, green pepper, and ham. Cook a few minutes. Add water and other seasoning and rice. Cook until rice is soft.

Another casserole with a high nutritional content is:

ONE STANDS OUT

Three re-inforcement features of Virco "can't-tip" folding chairs could be omitted and the chairs would look the same. Because we continue to include them our chairs are establishing new records in use periods. The plywood solid core of our heavy duty banquet tables could be omitted and the tables would look the same. We could substitute other, less costly semi-solid materials. But we do specify the solid core. This persistence in quality manufacture has contributed mightily to the fact:

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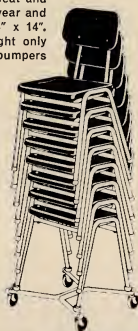


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Chinese Cashew Casserole

- ½ cup chopped onion
- 1 cup chopped celery
- 1 can mushroom soup
- 1 cup water
- 1 can tuna
- 1 can Chinese noodles
- ¼ pound cashew nuts

Mix the ingredients together reserving ½ cup of the noodles. Place in casserole and bake 1 hour at 350 degrees. Sprinkle the reserved noodles on top and brown.

A wonderful luncheon dish is made of asparagus, hard-cooked eggs, and cheese. It really is a whole luncheon in one casserole.

Spring Asparagus

- 4 tablespoons flour
- 1 teaspoon salt
- 4 tablespoons butter
- ¼ teaspoon pepper
- 1½ pounds asparagus
- 1 pimiento chopped
- 4 hard-cooked eggs
- ½ cup grated cheese
- dry bread crumbs
- milk

Melt butter, add flour, salt, pepper, and mix. Drain liquid off the asparagus after it is cooked and add milk to make 2 cups. Add to flour mixture and stir until thick. Remove from heat and add chopped pimiento. Grease casserole and put in half the asparagus cut in pieces, layer of sliced eggs, half the cheese, and repeat. Pour the sauce over and sprinkle with crumbs and dot with butter. Bake in 350 degree oven until heated through and brown on top.

Be a magician this month and make delicious, nutritious meals out of a few cents. A new spring hat is a fair exchange for a pot of beans!

CONJUGAL

by Dorothy J. Roberts

I love the grace that prompts
A sweet apology—
Let it always be the way
For you and me.



NOTHING ELSE FITS LIKE



6-44



Bride's Corner

That Perfect Cake

Why is it a cake is always the symbol to commemorate a special event? It's always a birthday cake, an anniversary cake, a Christmas cake, or a wedding cake, just to name a few. Who ever thought of baking a birthday pie or a wedding pudding? It just isn't done. So if custom dictates so rigidly, why not conform by learning how to bake a perfect cake? I believe you are even a better wife and mother if you can produce a wonderful cake to celebrate that special occasion. Of course you will use package cakes often, but you won't have that guilty feeling of cutting corners when you do, if you know you can make a perfect cake all on your own.

There are a few good rules to follow. First, be sure of your recipe. Second, use the best ingredients. Isn't it better to have a cake made from the choicest materials once a month than to have one made from poor, cheap ingredients every week? Third, measure accurately, use standard measuring spoons and cups. All measurements are level unless noted otherwise. All ingredients should be at room temperature. Fourth, don't double a recipe or results will be unpredictable. Fifth, do not beat too much or too little. Also learn to fold lightly. Sixth, use the size and kind of pan indicated on the recipe. Seventh, sift well all dry ingredients. Eighth, place pans in the oven in the position the manufacturer specifies. Ninth, bake just until a testing pick comes out dry. Tenth, cool in pan or out on cake rack as the recipe directs.

Prize-Winning cook makes HEAVENLY HOTCAKES from yeast and biscuit mix



"They really and truly melt in your mouth," says Mrs. Moline Shirley, prize-winning cook at the Arizona State Fair. "And I'll tell you my secret—just add yeast to biscuit mix! Yeast makes the lightest, tenderest pancakes ever."

"You can mix the batter in 'two shakes,' spoon it right on the griddle. And use Fleischmann's Active Dry Yeast as we prize-winning cooks do. It's so fast and easy . . . and keeps for months."

HEAVENLY HOTCAKES

Measure into bowl..... $\frac{3}{4}$ cup warm water (105-115° F.)
Sprinkle in.....2 packages Fleischmann's Active Dry Yeast
Stir until dissolved.
Add.....2 cups biscuit mix
1 cup milk
1 egg

Beat with rotary beater until smooth.

Bake pancakes on a hot, lightly greased griddle. Turn only once when bubbles appear and edges become dry. Serve with margarine or butter and syrup. Makes about 12 4-in. pancakes.



The yeast prize-winning cooks prefer

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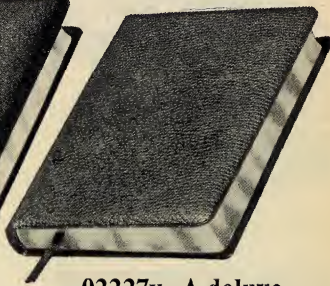


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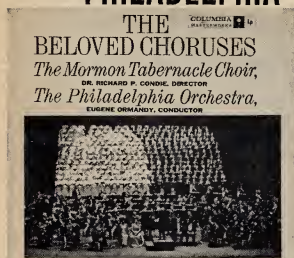
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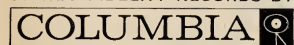
SALT LAKE IN PHILADELPHIA



In the fall of 1958 the mountain came to Mohammed, musically speaking, in the concert appearances of the Salt Lake City Mormon Tabernacle Choir with the Philadelphia Orchestra. Here are the first fruits of their resounding meeting: 4 splendid choruses of Bach plus works of Haydn, Schubert, Rimsky-Korsakov, Sibelius, and Handel.

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HALL'S REMEDY

Salt Lake City, Utah

The following are three tried and proved cake recipes. The sky high sponge cake makes a wonderful birthday cake. The two egg chiffon is a good lunch box cake. The fudge cake is a dessert cake—so rich and velvety and moist.

Sky High Sponge Cake

- 6 eggs
- 3 tablespoons cold water
- 1 3/4 cups sugar
- 3/4 teaspoon salt
- 3/4 teaspoon cream of tartar
- 1 teaspoon vanilla

- 2 1/4 cups sifted cake flour
- 3/4 cup hot water

Beat the egg yolks until stiff and lemon colored. Add the cold water and beat in gradually 1 3/4 cups sugar, add the hot water and continue beating until sugar dissolves. Add salt and vanilla. Fold in carefully the sifted flour. Beat egg whites plus cream of tartar until very stiff but not dry, beat in the remaining 1/2 cup sugar. Fold the flour and yolk mixture lightly into the egg white mixture. Bake in large ungreased tube pan at 325 degrees for about an hour. Let cool in pan upside down.

The total hours of time . . .

Richard L. Evans



In a writing of half a century or so ago, Arnold Bennett said: "Philosophers have explained space. They have not explained time. It is the inexplicable raw material of everything. With it, all is possible; without it, nothing. The supply of time is truly a daily miracle. . . . You wake up in the morning, and . . . your purse is magically filled with twenty-four hours. . . . It is yours. It is the most precious of possessions. . . . And no one receives either more or less than you receive. . . . Moreover, you cannot draw on the future. . . . You can only waste the passing moment. You cannot waste tomorrow; it is kept for you. You cannot waste the next hour; it is kept for you. . . . You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use, its most efficient use, is a matter of highest urgency. . . . All depends on that." Thus wrote Arnold Bennett. And whenever we assume that we do or do not have time for anything we want to do, or for anything we don't want to do, we would well look seriously at the total of time there is, and at our use of all the hours. There are 168 hours in every week of life. Take 40 from this—which is by many considered to be a work week—and 128 is what is left. Then take 8 hours 7 times for sleep, or 56. Of course, some work or sleep much longer, and some much less—and there is much of going and of coming and much of miscellaneous activity and obligation—all of which eats up hours—but still, 168 minus 40, minus 56, leaves 72 hours each week for something. And in allotting our lives to work, to sleep, to other activities, well would we remember to consider the total of time. There is "one great fact clearly stated," wrote John Ruskin: "There is no wealth but life"²—and we would add, time is the essence of it, as swiftly it moves us into eternity.

¹Arnold Bennett, *How to Live on 24 Hours a Day*.

²John Ruskin, *Ad Valorem*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, February 1, 1959. Copyright 1959.

Two-Egg Chiffon

- 2 eggs separated
- 1½ cups sugar
- 2¼ cups sifted cake flour
- 3 teaspoons baking powder
- 1 teaspoon salt
- ½ cup Wesson oil
- 1 cup milk
- 1½ teaspoons vanilla

Beat egg whites until frothy. Gradually beat in ½ cup sugar. Beat until stiff and glossy. Sift remaining sugar, flour, baking powder, salt into another bowl. Add Wesson oil, half the milk, vanilla. Beat one minute, medium speed in mixer or 150 strokes by hand. Add remaining milk, egg yolks. Beat one more minute. Fold in meringue. Pour into a greased 13 x 9½ x 2 pan. Bake at 350 degrees, forty to forty-five minutes. Cool slightly and remove from pan.

Fudge Cake

- ¾ cup soft butter or margarine
- 1¾ cups sugar
- 2 eggs
- 1 teaspoon vanilla
- 2½ one ounce squares unsweetened chocolate melted
- 2½ cups sifted cake flour
- 1¼ teaspoon soda
- ½ teaspoon salt
- 1½ cups ice water

Cream together butter, sugar, eggs, and vanilla (beat at least five minutes with beater or by hand, scrape down sides.) Blend in cooled chocolate. Sift together flour, soda, and salt, to add to creamed mixture alternately with ice water, beating after each addition. Bake in two layer tins (9 x 1½ in.) at 350 degrees for 30 or 35 minutes until done. Can be baked in an oblong pan. Frost when cold with whipped cream, seven minute white frosting, or chocolate frosting.

GRANDMOTHER'S WINDOW BOX

by Lucretia Penny

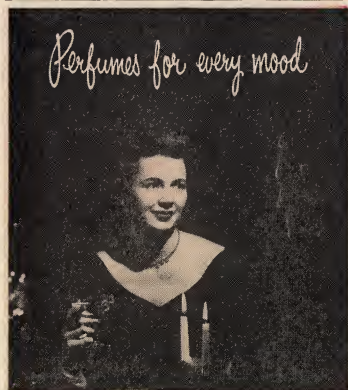
Of horticultural slants
There's much she doesn't know
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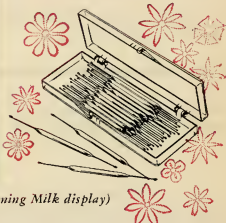


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The Last Word

BE OF GOOD CHEER

All sunny skies would be too bright,
All morning hours mean too much light,
All laughing days too gay a strain;
There must be clouds, and night, and rain,
And shut-in days, to make us see
The beauty of life's tapestry!

—Scrapbook

Doing the best you can with the little opportunities that come along will get you farther than idly wishing for the big chance that may never come.

We live in the present; we dream of the future; and we learn eternal truths from the past.

—Mme. Chiang Kai-shek

Regard each day as a fresh start, a new beginning, a precious gift as yet unsullied, from the hand of God. Every rising sun shines on a day gleaming with infinite possibilities. Rain or shine, come what may, resolve that for at least this one day you will find contentment in the path you must tread.

Be small enough to walk with the lowly and not feel superior. Many will agree with this, but few will follow it. Those few will carry the light of everlasting sunshine on their countenance, and man and God will walk with them.

Lionel Strachey: When humor is meant to be taken seriously, it's no joke.

Don't believe the world owes you a living. The world owes you nothing—it was here first.

—Robert Jones Burdette

It is said that for every woman who yearns for a schoolgirl complexion, there is a man who longs for that schoolboy digestion.

A fellow doesn't realize how old he is getting until he finds that one deep breath won't blow out the candles on his birthday cake.

Back of the light that floods the room with brightness there is a powerhouse that generates the current. Without the current the filament in that bulb would not glow.

Back of every personality there is a powerhouse of right thinking and worth-while purpose. If you would spread light in the world, that has all too much darkness, see to it that your ideas and your ideals are the kind that glow.

I'm fond of gay, exciting friends who tackle fun with zest, and like me in return because they see me at my best. But how I love the rarer few forever, last and first, who know me like a studied book and take me at my worst.

—Claire Puncky

No matter how high a man rises, he must have someone to look up to.

To err is human, but when the eraser wears out before the pencil, you are overdoing it.

Drive carefully, don't insist on your rites.

WOW Magazine

* * * * *

Mixed greens are good for you, especially the fives, tens, and twenties.

Better a witty fool than a foolish wit.

—William Shakespeare

The great thing in this world is not so much where we are, but what direction we are going.

Tommy, told by a nurse that the stork had left him a baby sister, was asked whether he'd like to see her. "I don't care particularly about the baby," said Tommy, "but if it's OK, I'd sure like to see the stork."

—Helen True



They're boy-proof...they're handsome...they're Trimview! — tub enclosures by Fuller

Say goodbye to soggy shower curtains and water, water everywhere. With water-tight Trimview enclosures, water stays in the tub — your floors stay dry, even with the splashiest little boys. And what a beautifully modern way to build or remodel! The cleanly designed aluminum frames are mirror-bright, non-tarnishing and sturdily constructed. Panels glide on nylon rollers at a touch of the handle or towel bar.

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WHAT ABOUT ME?

Career girls, married, single, or widowed, need insurance coverage. With more women working than ever before in history, this need becomes increasingly apparent. Yet often we think of insurance only in terms of the male members of the family.

The need for life insurance coverage is especially great where a widowed mother carries the added burdens of the family head.

Beneficial has several plans that are especially well adapted to the needs of career girls. Ask your Beneficial agent to tell you more about them.

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